The Methodist Woman

JANUARY 1954

ing out the old, ring in the new,

. . .

ing out the darkness of the land,

ing in the Christ that is to be!

—Tennyson

Vol. 14 **The Methodist Woman** No. 5

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COVER

Photograph by H. Armstrong Roberts.

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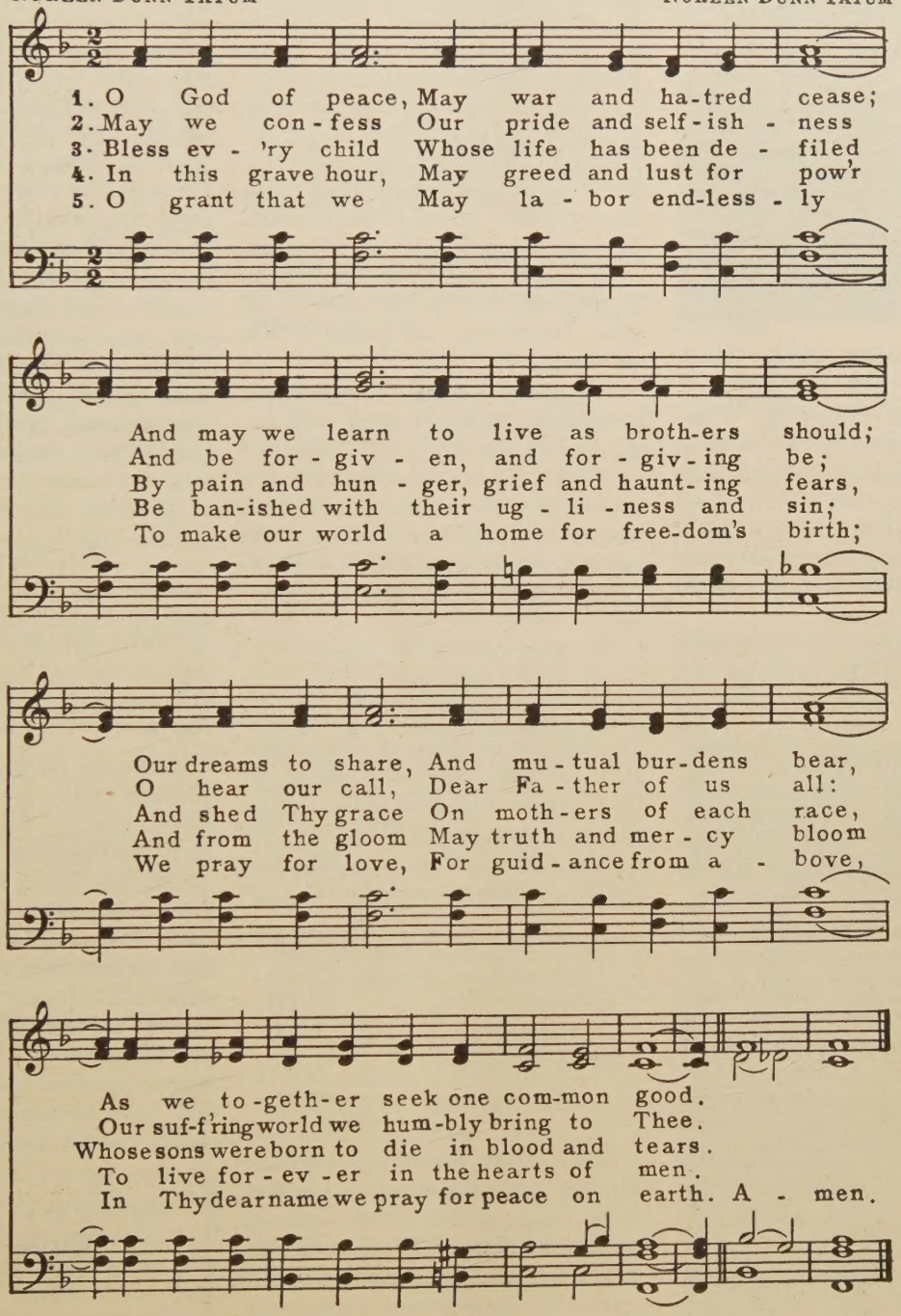
A Hymn for 1954

Prayer for Peace

(4-6, 4-6, 4-6-10)

NOREEN DUNN TATUM NOREEN DUNN TATUM


1. O God of peace, May war and ha-tred cease;
2. May we con-fess Our pride and self-ish - ness
3. Bless ev - 'ry child Whose life has been de - filed
4. In this grave hour, May greed and lust for pow'r
5. O grant that we May la - bor end-less - ly
And may we learn to live as broth-ers should;
And be for-giv-en, and for-giv-ing be;
By pain and hun-ger, grief and haunt-ing fears,
Be ban-ished with their ug-li-ness and sin;
To make our world a home for free-dom's birth;
Our dreams to share, And mu-tual bur-dens bear,
O hear our call, Dear Fa-ther of us all:
And shed Thy grace On moth-ers of each race,
And from the gloom May truth and mer-cy bloom
We pray for love, For guid-ance from a - bove,
As we to-geth-er seek one com-mon good.
Our suf-f'ring world we hum-bly bring to Thee.
Whose sons were born to die in blood and tears.
To live for-ev-er in the hearts of men.
In Thy dear name we pray for peace on earth. A - men.

Methodist Women and Migrant Work

By MURIEL DAY

Roland Giduz

A worker calls on a migrant family

"WHY is it that the Woman's Division of Christian Service does not contribute to migrant work? Why don't we as a local Society have migrant work in our budget?" These and similar questions are often asked by Methodist women.

So much publicity has been given to the plight of the migrant and more especially, in recent years, of the "wet back" who comes across the Mexican border, that it is natural for intelligent, concerned women of our organization to be perplexed because they do not hear more about migrants at the monthly or circle meetings.

The answer can be stated quite simply. The migrant work which is maintained by the churches, and especially under the auspices of woman's leadership, is carried out through interdenominational channels. This cooperative work has been done so successfully that it is one of the most significant and encouraging stories of missionary projects administered interdenominationally.

Over thirty years ago, the attention of Christian women was called to the fact that a whole area of need was opening and demanding service—that of the migrant population. It was seen that the approach to those who employed migrant labor, with a program of child care and all the services that could be rendered, could not be denominational. Therefore, the Council of Women for Home Missions (as it was then known) was charged with the responsibility of pioneering in this field of service. Through the years the executive secretary of the Council, Miss Edith Lowry, has developed this program. She has become such a specialist in this area that when one thinks of migrants one is apt to think of Miss Lowry and her grasp of the subject.

When the General Department of United Church Women was organized in the National Council of Churches, the responsibility for the promotion of migrant work was placed in their hands (and even before that the United Council of Church Women had promoted it).

Sources of Support

The total budget for migrant work in 1953, as administered through the Division of Home Missions of the National Council of the Churches of Christ in the United States of America is $145,750. The anticipated income to meet this budget is divided as follows:

World Day of Prayer	$85,000
Home Mission Boards	35,000
Individual Gifts	13,000
Corporations	5,000
Local Churches	7,750
	$145,750

Methodist women contribute through two channels to migrant work. First, as individuals, through the World Day of Prayer offering, and it would be impossible to estimate the large amount given by Methodist women on that day.

Second, as members of the Woman's Society, through the pledge. Will you note the second item in the above listing: Home Mission Boards. Of that $35,000 the Woman's Division of Christian Service will contribute $6,000 for 1954. The amount is not large, but it represents a substantial increase over the appropriation for 1953 which was $4,949. It is approximately one-third of the total amount given to the National Council from the Woman's Division through the Department of Work in Home Fields.

It is here that the members of the Woman's Societies make a specific appropriation. Any contribution made to the work by any local Society goes through the regular channel of finances and into the Division treasury to support the appropriation of the Department of Work in Home Fields.

The Opportunity

"Why do we give to migrant work?" Having shown that through the Woman's Division we do contribute to the migrant program, the next question we may ask is: "Why?"

Although Christian women were aroused to the need of the migrant years ago, it was not until 1951 that the President's Commission on Migratory Labor in Agriculture released its report. Its recommendations stirred several states to consider action that would better conditions that were described. Educators are studying the problems of education for the migrant child, whose average schooling today is less than his parent whose average is the fourth grade.

WORLD DAY OF PRAYER
March 5, 1954
That They May Have Life
—John 10:10.

The purpose is to unite all Christians in a bond of prayer and to make an offering for Christian missions at home and abroad.

Another report, that of the National Planning Association, comes to us from the *San Francisco Chronicle* and was in an editorial dated March 8, 1953: "The report finds that there are approximately one million migratory farm workers in the United States, of whom one-third are women and about one-fifth or 200,000 are children between the ages of 14 and 17. Half of them work no more than 75 days a year; 60 per cent of them earn less than $400 a year. An inspection of 166 farm labor camps in California found only 17 that were 'good' and 55 that were 'bad.' Their diet is improper, their surroundings are largely unsanitary, their health neglected and poor. They have no recreation resources or facilities; when they work in areas having such facilities, they the frequently barred by local prejudice. More serious is the effect of migratory work upon children who must move from area to area during the school year. . . . Children of migrants are growing up semi-illiterate or with no schooling whatsoever." [1]

The Program of the Church

"What does my money do?" That is the third question. The National Council (through the Division of Home Missions and especially through the migrant committee under Miss Lowry's leadership) has an enviable record of achievement on limited funds.

Those, who attended the meeting of the National Council in 1952, will recall the surprise and joy that came to us as we saw the "Harvester" roll onto the main floor of the auditorium. Children swarmed upon it, and we saw an example of the use of the mobile unit. This station wagon called the "Harvester" is especially equipped for a variety of activities to serve the program of the representative of the Christian church as she (or he) ministers to people. The Harvester carries an organ, worship center, Bibles, sports equipment, library, movie projector, record player, and first-aid kit. There are 15 station wagons which carry the Christian ministry to camp after camp and to many isolated areas.

Other services rendered through your giving include: stimulating state and federal agencies to include migrants in their regular services; encouraging constructive legislation on state and national levels; enlisting the cooperation of other groups who may wish to join in these efforts. For example, the Boy Scouts and Girl Scouts have decided to cooperate and to make a special effort to extend their programs into migrant camps.

Community Centers Cooperate

"What about our projects? Are they helping?"

That is a good question. For an answer we bring you an example of the Good Neighbor Settlement in Brownsville, Texas. This is one of not a few places that feels the impact of this need among the migrants, and is extending its regular program to include this ministry to the migrants. A member of the field staff of the National Federation of Settlements reports a visit to the town and to the settlement. Brownsville is right on the border and across from Matamoras, Mexico, where the wage scale is so low. Thus, Brownsville has the same problem, that of illegal entries from Mexico, which besets all the border towns. For example, the school janitor in Matamoras receives only fifty cents a day, and it is possible to see the "wet backs" walking across the dry Rio Grande almost any hour.

Brownsville has a population of 27,000. It is estimated that between 70 per cent and 80 per cent are alien Americans. Periodically, the Border Patrol rounds up the aliens and there is a mass deportation. In the last one, about 7,000 aliens were sent back across the border, which is a terrific percentage of the total population of the town. One of the many problems, resulting from the migrant situation, is what to do with children born on American soil. There are many related problems, but the Good Neighbor Settlement is striving to minister to those migrants whom they can serve with their present facilities.

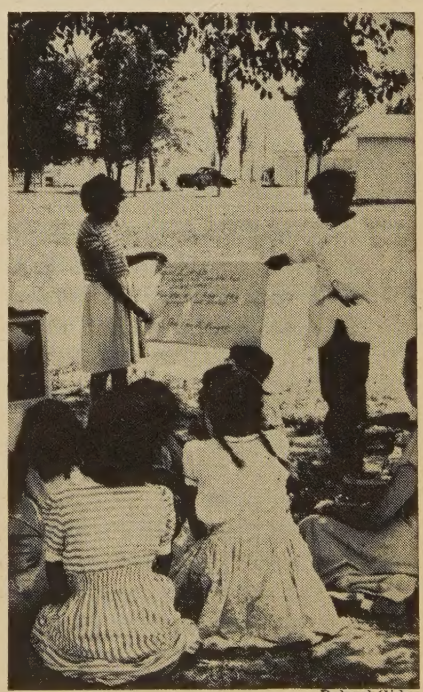
Staffing the Work

"What about the workers? Are more needed?" Yes, the work among migrants is an opportunity for young people to do interesting and challenging service during summer months. The report comes to us from the Division of Home Missions of the National Council that more than ever before young people are volunteering. They seem to have a compelling desire to participate in something worth-while —in something which is Christian service.

This is one type of service toward which your contribution, through the Woman's Division, goes.

Funds, staff, volunteers, projects, legislation—these are ways in which you, a member of the Woman's Society of Christian Service, contribute toward meeting the great need among migrants.

Migrant children gather around orange crate altar to conduct their own religious service under the guidance of a Division of Home Missions worker



Roland Giduz

[1] Used by permission.

Drums Beat the Call to Worship

By KATHLEEN CALE

Miss Jean Cale

A GIRL ran through the Indian jungle, the briers tearing at what was left of her *sari.* Her eyes were wild with fright. Occasionally she would halt, rub her badly bruised arms and listen. The monkeys screeched at her, the birds stopped scolding one another and watched her. Again she started running in the direction of the Methodist Mission at Bijnor. . . .

Jean Cale, a young missionary nurse from Uniontown, Pennsylvania, was working over her reports at the mission when a servant interrupted her saying in Hindustani, "There is a villager at the door, Missahib ji, and she looks as if she has been beaten. Will you come?"

The medical missionary put down her pen and rose from the desk. The frown that creased Jean's brow did not detract from her lovely appearance, her hair falling in soft brown waves upon her shoulders. She left the office and went quickly down the corridor to the mission's reception hall. There she found a tattered, dark-skinned girl on her knees. When the native's wild eyes met the nurse's calm blue ones, she pressed her right palm against her forehead and bowing her head to the floor said, "Salaam, great doctor. Have mercy on me!"

"Who are you and what is wrong?" Jean asked in the native tongue.

"I am Pirjari Lal. My husband, Munshi-ji, beats me. All the time he is angry. Tonight I run away from him. Oh, hide me, please! Help me!"

At Jean's feet the pitiful figure shook in nervous spasms. Jean turned to the servant woman.

"Make her comfortable on the veranda. Treat her kindly for she is ill." The nurse tapped her own forehead, signifying to the servant that Mrs. Lal was mentally ill.

In India perhaps more than in any other mission field, the people need help physically and spiritually; and they are pitifully in need of education. One of the missionary's most difficult tasks is to learn the language of the people and then to teach them to read and write. Ninety per cent are illiterate. There are over two hundred dialects. As the people become literate they learn to discern for themselves. The educated are being drawn away from sensual, wrathful gods. Three and one-half years ago, Miss Cale never even had heard Hindustani spoken. Today she reads, writes, teaches, and speaks the language well. The following three sets of pronouns keep the missionary class-conscious. There is a set for "inferiors," another for "neo equals," and still another set for "important people." In times of excitement, embarrassment occurs when the young medical missionary mixes her pronouns.

The next day, the native girl, Mrs. Pirjari Lal, was given work to do at the mission. She would be taken to the mental hospital in Lucknow as soon as room could be made for her, as the hospital was temporarily full.

Then Jean, with three other missionaries, went on a two week's vacation. One afternoon was spent boating by the beautiful Shalimar Gardens. Picturesque fountains made the scenery even more enchanting. Then by horse to Pahalgam, a gorgeous pine forest with a huge glacial river flowing below and snows above. Here they tented and in the morning left for the Kolahoi Glacier, a journey done mostly by horse. On this excursion, Jean and her companions went over some natural snow bridges. As the trip came to its end, Jean exclaimed,

"Why you all are sunburned!"

"So are you, Jean," one of her friends replied, and then explained, "The sunburn is caused by the reflection of the sun's rays on the snow and ice."

On her return to the mission, Jean sent word by bearer to the psychiatrist in Lucknow that on her next trip to the woman doctor's hospital, she would bring Mrs. Lal to be examined. Mrs. Lal was very grateful for Jean's personal interest in her and worked diligently, but each time Jean prepared to leave the mission Mrs. Lal's eyes would grow large with wild fear and Jean would have to assure the girl that she would return shortly.

One day, Jean, accompanied by a group of other missionaries, went to a distant village to hold services and to teach. That evening, out-

Bijnor is in the North India Conference, halfway between the words Delhi Area and Nepal on this map.

side the hut to which Jean had been assigned in the native village, drums beat rhythmically, not because of enmity but for a Christian song get-together. The fires reflected the sweaty dark faces as the natives prepared a huge pig for the meal and celebration in the missionaries' honor. After the eating and singing, Jean taught them stories of the life of Christ by means of her kerosene film slide projector.

Before 1950, this village knew nothing of Christianity. The men and boys all wore long *chutiyas* of hair signifying they were Hindus. Christian teachers had come into the village and had organized a school of thirty children. Today most of the *chutiyas* of hair have disappeared, and as Jean and her group of missionaries departed from the village after their work was done, the Indian children waved farewell and said, "All hail to Christ!"

In some parts of India, tigers are a great threat to villagers. As Jean and her company entered another village, the Indians ran to them in great excitement. Their spokesman and chief shouted in explanation, "A tiger raided our village last night and half ate one of our men!" A hunting party was organized and by nightfall the beast had been tracked down and killed. The carcass was brought back triumphantly and hung so that the village fires illuminated the colorful yellow and black hide, while casting eerie dancing shadows as a last evidence of fear instilling power. Although it was hard to pull young black eyes away from the carcass, Jean and her friends conducted the worship service.

In order to audit the books for one mission school, Jean traveled the famed Kumaun Jungle of Jim Corbett's book, *Man Eaters of Kumaun.* The mission compound in Pithoragarh was seventy-five dangerous miles away. The mountain paths, however, were too difficult for her horse so Jean walked fifty-five of these miles. She reports seeing no tigers, although her camp was visited by a leopard which was frightened away before doing any harm.

After a four-day journey, Jean arrived at her destination. The roof of the mountain mission was just level with the path that went further up the steep mountain side. One night a panther stepped off onto the roof and paced up and down growling. Several of the men cautiously approached the beast and shot it down. The black panther measured seven feet long.

More interesting than all of India's weirdness and beauty are her village women. Cow-shepherdesses, clothed in rags, often wear a wealth of silver ornaments. It is a matter

In the Bijnor District the wife's jewelry represents the family savings. This picture is not true of all parts of India.

of custom to wear many necklaces, bracelets and toerings, as well as huge nose pieces and ear bangles. Ornaments even hang from their head-gear ties. All the wealth of a family, their life's earnings, is worn by the wife as it is unsafe to leave these adornments in their mud homes while the wife works. The Indians seldom invest money in anything but such ornaments.

When the daughter of an Indian family becomes of marriageable age, the father must specify the amount of dowry before her future father-in-law will accept her. For this reason girls are unwanted and keep their fathers deeply in debt, except in the mountains where brides are bought for good work. One maharajah was delighted to find his son's bride bedecked with jewels and costly array. But when he came to claim the rich dowry which he had demanded, there was a surprising addition to it. Among the silver and jewels was the bride's younger sister. The father of the bride explained he was now so poor he'd never be able to give his other daughter in marriage to anyone else, so the maharajah might as well take both.

The day came on which to take Mrs. Lal to Lucknow. Jean assured the young woman that either she or one of the padre sahibs, a village preacher, would stay with her throughout her convalescence. At the hospital, Mrs. Lal was so filled with fear that she became unruly when the doctor began her electric shock treatments; so Jean stayed with the patient to give her comfort. Once Jean attempted to leave the hospital and fear rushed back into the black eyes of Mrs. Lal.

"Don't leave me or I'll run away," she threatened, so Jean stayed with her another week. By that time Mrs. Lal had so improved that Jean was able to go without any objection.

While Mrs. Lal was recuperating at the hospital, Jean visited the "Residency" where in 1857 the British gathered for protection during a native uprising, but were all killed just before the British gained supremacy in India. There are now beautifully kept gardens among the ruined buildings.

She also made a tour of the villages and in one found five newly converted families, formerly Hindus. Jean reports, "There already were several literate persons among them and the whole village showed great interest."

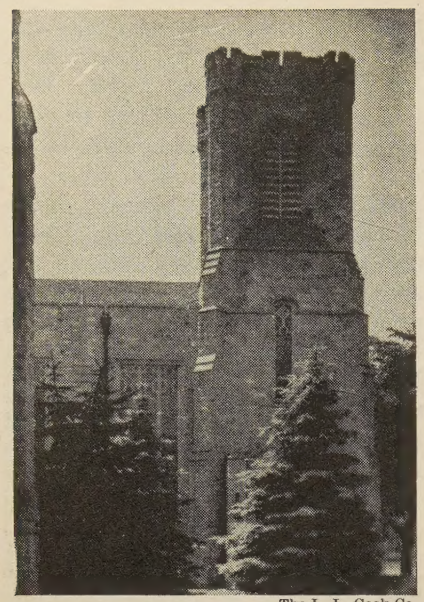
After some weeks of rest and treatment, Mrs. Lal was cured and Jean brought her back to the mission. Jean has yet to help Mrs. Lal solve her domestic difficulties, and so the work of the missionary goes on. . . .

Make a New Year's Resolution

To attend the Fourth Assembly
of the Woman's Society of Christian Service,
May 25-28, 1954, in Milwaukee, Wisconsin

THE WESLEYAN SERVICE GUILD GOES TO MILWAUKEE, TOO

Guild Weekend, May 28-30



The L. L. Cook Co.

Kenwood Methodist Church

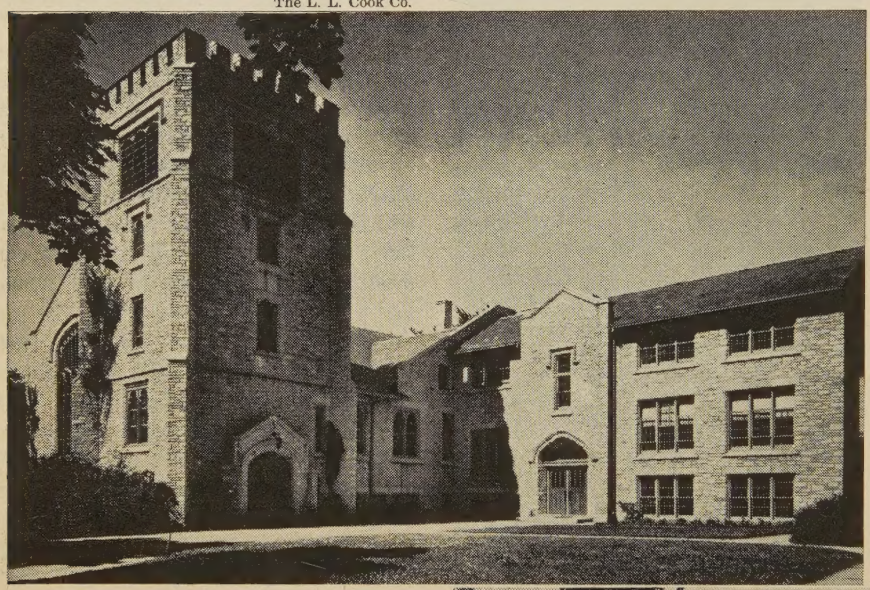
The weekend immediately follows the Assembly, May 28-30, beginning with registrations on Friday afternoon at the Hotel Schroeder and ending at 4 P.M. on Sunday.

Make plans now to attend.

Get registration blanks from your conference secretary.

Register early. Registrations will be taken in the order in which they are received.

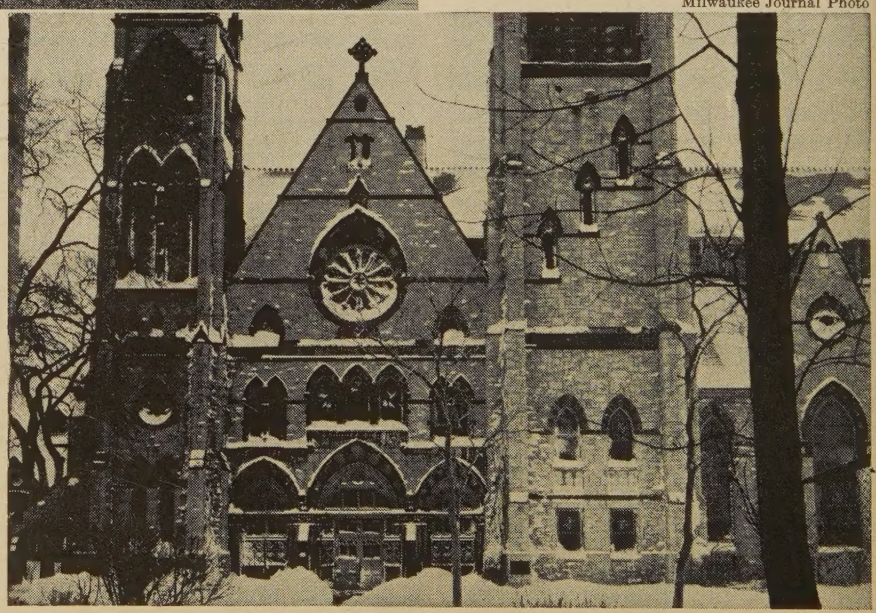
If you have been elected a delegate to the Assembly, you are expected to stay for the Guild Weekend.



Milwaukee Journal Photo

Wauwatosa Methodist Church in Wauwatosa, a suburb of the city

THREE OF MILWAUKEE'S BEAUTIFUL CHURCHES



First Methodist Church

Second Mile Giving

By LOUISE ROBINSON

The Department of Work in Foreign Fields administers work in twenty-six countries. From all of these foreign countries in which the Woman's Division of Christian Service has work come letters of gratitude for all kinds of things furnished by Cash for Supply Work. This money is known as Second Mile Giving, for it is understood that the pledge is the first obligation.

Latin America

In Latin America, Cash for Supply Work has provided everything from automobiles and water tanks to kitchen utensils and stainless-steel knives, forks, and spoons for the dining room. *Colegio Isabela Hendrix* in Brazil expresses thanks for books and new dishes, for a replacement of an old sofa which had been in the reception room ever since the school was founded in 1904, for bookcases for a classroom and new tables for the typewriting room, and for a small piano. *Sanatorio Palmore* in Mexico is grateful for one infant incubator, one Ford station wagon, one electric steam vaporizer, one hospital adult doll, and one baby doll on which the student nurses practice their art. Maps, both biblical and historical, filmstrips, religious films, and dental supplies for clinics have enriched the life of social centers all over the continent. One missionary wrote, "In the olden days we used to groan when we saw things wearing out, for we never knew how we could replace them. Now, our magic words are Cash for Supply Work. The many things given by the women through this channel bring us a sense of security."

Philippines

In the Philippines one of the great evangelizing projects has been the mobile clinic operated by Dorothy Edwards, R.N., and a group of Filipino friends. In one year there were more than 1,000 treatments. Twenty thousand persons attended meetings at which health films were shown and twenty-one thousand were at health lectures. During the year, as a result of the evangelistic meetings conducted by this health team, there were 397 new converts and 106 youth volunteered for full-time Christian service. Much of the equipment used by this group comes from Cash for Supply Work—medical and audio-visual equipment as well as literature. The beautiful new Mary Johnston Hospital is better furnished because of the additional funds. Microscopes have aided the training program at the School of Nursing. In the rural centers agricultural equipment such as hoes, shovels, and hand plows enable families to produce more fresh vegetables. The Methodist Social Center in Manila has a new library for the hundreds of young people who daily come for help of every kind.

Japan and Korea

Miss Hiroke Hirose, president of Hiroshima College, expresses her gratitude for the new library books recently received. Aoyama College in Tokyo is pleased to have home-economics equipment which ensures better classes in homemaking. Seiwa Junior College sends thanks for religious education materials. From Yokohama comes the report of a kindergarten made new with paint and new furniture. All over Japan there are additional sums for literature and audio-visual equipment.

The Woman's Division of Christian Service has made a great contribution to audio-visual work in Korea through the gift of a mobile unit, equipped for proclaiming the Christian message. In three and one-half months this mobile unit reached 110,000 persons in 111 showings. Cash for Supply Work helps keep this project going.

Korea's need for relief continues to be a staggering problem. Cash for Supply Work, when marked "For Relief," is used for that purpose by our missionaries to good advantage.

Dr. Helen Kim, president of Ewha University, sends thanks for equipment to help in the rehabilitation of the classrooms in Seoul. She mentions particularly science equipment and pianos. Before the war, Ewha had one of the best music departments in the Far East. The Methodist Seminary in Korea, in which men and women are prepared for the ministry and other Christian work, is richer by the gifts of books for its library. Milk and bottles for the tiny orphans as well as bedding and clothes are made available for the new baby fold at Konju. And as in other countries, hospital supplies, literature, record players and records make better work possible.

India and Pakistan

The United Christian Hospital at Lahore, Pakistan, has received much needed X-ray equipment. A mobile library has been sent to Pakistan also. At the Stanley Girls' School, Hyderabad, India, the Chitambar Memorial auditorium, planned in 1946 when funds from the Week of Prayer were designated for this project, has finally been completed. Equipment and furnishings for this auditorium came from Cash for Supply Work gifts. Lal Bagh School in Lucknow, our oldest educational institution in India, has a fine new home-economics building. Electricity and home-economics equipment have been made possible from Cash for Supply Work. A bus for the village school at Ushagram and a bus for the girls' school at Poona make

travel much easier than formerly. A refrigerator for the new Methodist home at Bareilly and screening for the dispensary at Yellari, South India, make living more sanitary and safe. Materials for village work, literature for the literacy program begun by Dr. Laubach, hospital supplies, and books have been distributed in many centers in India.

Africa

From the seven countries in Africa in which the Woman's Division has missionaries come grateful thanks for the enrichment of the life of the women, young people, and children made possible by Cash for Supply Work. In the Bible Institutes which Miss Lulu Tubbs holds in Mutambara, Southern Rhodesia, much of the equipment is thus provided. Once or twice a year some five thousand women come together for Bible study out in the open, sometimes on a mountainside sloping down to a river. A loud-speaker enables Miss Tubbs to teach these women at one time.

At Gikuki, Portuguese East Africa, extra milk for sick babies and cloth for their tiny garments as well as medical supplies are provided. Literature for the literacy program started by Dr. Laubach has been prepared, thanks to the additional funds.

In Elisabethville in the Belgian Congo bicycles facilitate travel between home and school. Miss Thomas writes of what it has meant to have materials for the work among her old ladies at Kambini. They especially enjoy their notebooks with pictures pasted in. Lorena Kelly in Lodja in the Belgian Congo has used this money to make records of hymns in the Otetela language. A small charge is made for the use of the records and a revolving fund set up to produce more records. As missionaries and missionary wives go out in a comprehensive program for work among young people and children, they take with them projectors, colored slides, records of games for children, and literature. Often it is possible to start some new project for which there is not yet money in the regular appropriations.

From North Africa, Sue Robinson writes of the fund being used for yarn and sewing materials for the Arab women and girls. Microscopes are making it easier to teach about germs and parasites. In rural work in Angola, materials for the evangelistic centers, dispensaries, and schools help the people. Dorothy Rees is able to promote a program of arts and crafts because materials are furnished from second mile giving. A piano for the home in Old Umtali will greatly add to the pleasure of the community. Recreational materials, records of songs in the native languages, games, and materials for adult education courses create greater interest.

Furnishings for the lovely new home at Monrovia, Liberia, have been greatly appreciated by the African girls who will live there. Furnishings for the new nurses' home in Ganta, Liberia; improvement in sanitary conditions, and a better water supply in the cottage dormitories all make for better living.

Southeast Asia

From Sarawak in Borneo, Martha Graf writes of her great joy on the arrival of a Chris-Craft launch for evangelistic work up and down the mighty Rejang River, the highway of that region. She and her coworkers can cook, eat, and sleep on this launch as they move from one preaching place to another taking the Gospel with them. The first missionary residence of the Woman's Division in Borneo has been completed at Sibu, Methodist headquarters. The first two new missionaries sailed in September taking with them sheets, towels, bedspreads for the guest room in the new residence, as well as plated flat silver for the dining room. They also will be provided with bicycles from Cash for Supply Work to furnish locomotion around Sibu and the outlying country.

Ruth Thompson, a new short-term missionary for Malacca, Malaya, will take three new typewriters with her to help in starting some commercial courses for the older girls in Shellabear Hall. Books and encyclopedias have been sent to the schools in Malaya to rebuild the libraries lost during the war. The Bible women in Malaya are beginning to use bicycles for their evangelistic work. It is interesting, to say the least, to see older women rushing down the road to keep their next appointments. A portable baby organ for the Sitiawan district will make for better music at the meetings.

In Medan, Sumatra, a new car makes possible district evangelistic work for Gusta Robinett and her co-workers. A refrigerator for the missionary home will help these people living in the tropics.

Records and record players, filmstrips and literature, jeeps and station wagons, and countless other things make possible better work around the world. In Rangoon, Burma, a new curtain for the auditorium at the English School which is used not only by the school but by the whole community, equipment for the social center, free milk for babies, books for the schools, and furnishings for new residences are greatly appreciated by the missionaries and Christian leaders.

To the women all over the church in the United States deep gratitude is sent for the many gifts that make possible a richer, fuller life for thousands of people all over the world.

KOREA RELIEF
AN ADDED WORD

In Pusan, Korea, little ones are grateful to you for the milk which keeps them alive. Widows bow in thanks for the sewing machines you provided so that they can make a living for their families. The sick give humble bows of gratitude for the medicines. Those who were cold feel the warmth of your love as they put on the clothing and cover up with the blankets which came from you. Teen-agers, clean and full of interest, are learning to read from the literacy and audio-visual materials. This is only a partial list of the things accomplished through Cash for Supply Work in Korea.

—Margaret A. Billingsley,
Executive Secretary

Deaconess Roberta Wilson of Bethlehem Center, Augusta, Georgia, and some of her campers waiting for the truck

A Deaconess Goes Camping

MISS ROBERTA WILSON, graduate of Mount Union College in Alliance, Ohio, and of Scarritt College, Nashville, Tennessee, received her first appointment in the fall of 1951 as a club worker on the staff of Bethlehem Center, Augusta, Georgia. She did not need time for adjustment, but immediately joined in the program and won the admiration of her fellow staff members and of the boys and girls.

During the past summer she spent two weeks at Bethlehem Center's rural project with two groups of campers. She shared their work, their joys and excitements, killed snakes, led sleepwalkers back to their beds, was knocked down and nearly run over by frightened children when one of their number turned practical joker. It is all in the day's work of a deaconess.

Camping is one of the most exciting events in the life of an Augusta Negro child. Few have the pleasure because there are no other camps available. Those who have qualified by attending regularly their Center clubs during the year would not miss it for anything. One little girl had her suitcase packed a week ahead of time. Another woke her parents at 4:30 A.M. on the eventful day and insisted on getting up so that she would be ready to leave at ten.

At camp the favorite activity is swimming. Here in the beautiful tree-surrounded pool, made under the supervision of Deaconess Fannie Bame, head resident, the children learn to swim and refresh themselves in the cool spring-fed waters.

Another popular activity is the evening campfire. The children are organized into groups, and each plans the fun and also the worship service for one evening. After the games have been played and the stories told, while the flames die down and the gleaming embers seem reflections of the stars above, all grow serious as they join in praise to God for his beautiful world.

For the Sunday morning service, Miss Wilson made a rustic cross, wreathed it with vines, and placed it in the center of their outdoor arena. Seated on the ground, the children joined in a simple but very genuine worship experience.

Through all these camp activities Deaconess Roberta Wilson and her fellow workers give the children joyous, healthful fun mixed with lessons in good government, good behavior, and good relations with the Divine Spirit.

Miss Emeline Crane boarding a Pan-American Clipper bound for London. Miss Crane, the Interboard Committee Staff Member in charge of the Methodist Youth Fund, will spend six months visiting missions around the world.

Ewha Returns to Seoul

By MARION L. CONROW

EWHA UNIVERSITY opened the second term of its 44th year *on its own campus in Seoul* after a three-year "exile" in Pusan. At the opening ceremony out on the athletic field, Dr. Helen Kim made a moving plea to the students to prove themselves worthy of the sacrifices which so many men and women of all lands have made for them, on battlefield, at the conference tables, and in a thousand different and unknown ways. In spite of war's destruction, there is great hope among Ewha students and faculty; with deep gratitude we greet each other on this beloved campus again. The sounds of the carpenters and stone masons rejoice our hearts as a new roof is being put on Pfeiffer Hall, and repairs being made to other buildings.

I cannot express what this green, lovely campus means to our spirits after the cramped, crowded, dirty one in Pusan. We pray daily that peace may be not only for this most fortunate, protected Ewha campus, but for all Korea—a united, peaceful Korea.

Many students are still to come, for they are finding it hard to get money for tuition, or even to move back. Many have no homes, or their homes were so badly damaged they cannot live in them.

The moving from Pusan to Seoul was a major project, both for the school and the faculty families and students. Efficient Wonkyu Pak and his faculty committee packed and shipped nineteen box-car loads of school equipment and furniture, much of it not really worth moving; but since most of the equipment in Seoul was confiscated, it is better to have the rough, makeshift furniture than none at all.

We left Pusan on Thursday, September 10, traveling through the countryside, beautifully rich with promise of the best rice harvest Korea has had for years. By dusk we were coming through the Ewha campus gate, past the tall forsythia sprays and waving willows, up to the door of *Longview,* the missionary residence we had not occupied since we were evacuated back in 1940. The house is basically good; but it was completely empty, and we had to camp and picnic for several days until our trucks arrived from Pusan. The whole end of the bedroom I occupy was blown out when the fighting passed this way in September, 1950. New windows have been put in, but the bullet and shrapnel holes in walls and woodwork tell the story. Now that we have the curtains up, our rooms are quite livable, though it will take months of work to put the house into really good condition. Fortunately, there are screens, plumbing, and electric lights. All these evidences of civilized life we owe to the Air Force officers who occupied the house until last May. The campus too is in much better condition than many parts of the city because these men have had it cleaned up and protected.

The first Sunday at my Korean church, I had other poignant experiences. A new pastor greeted me for the former one, Mr. Cho, was taken by Communists in 1950 and has not been heard of since. Almost a new church, too, awaited me, for though all around it houses were burned and destroyed, the building was strong enough to be repaired by the faithful church folk. Some of the same dear friends greeted me. One old church leader said as he wrung my hand, "You haven't aged a bit!" I said, "Oh just look at my graying hair." He answered, "It is like a beautiful white flower!" This was an exaggeration for I'm far from *white* yet, but he paid me a subtle compliment in comparing it to the purity of the *white flower,* which in Korea is used for all significant occasions.

The young people of the church crowded around, some of the same ones I had taught in English Bible class on that last fateful Sunday,

(*Continued on page 30*)

Bishop Hazen Werner of Columbus, Ohio, Dr. Helen Kim, and Mrs. Werner. Appenzeller Hall is in the background

WOMAN'S SOCIETY OF CHRISTIAN SERVICE OF THE METHODIST CHURCH

MISSIONARY Briefs

FOR IMMEDIATE RELEASE
Through Conversation
Through Letters
Through Programs

FROM THE EXECUTIVE SECRETARIES OF THE DEPARTMENTS OF WORK IN FOREIGN AND HOME FIELDS

DEDICATION

Garden Creek Community Center

Dedication Day, October 18, was balmy and fair, and Garden Creek Community Center in Buchanan County, Virginia, welcomed several hundred guests for the dedication service.

The highlight of the program came when Mrs. Frank G. Brooks, president of the Woman's Division of Christian Service, said, "This building is worth every cent that it cost, if it results in the reformation of one boy . . . if it brings Christian fellowship to one person who would not otherwise find it."

As the service advanced through the act of dedication, led by Bishop Roy H. Short, to the presentation of the building by Miss Marjorie Minkler, executive secretary of the Bureau of Town and Country Work, to Deaconess Verdie Anderson, head resident of the center for twelve years, we realized that this lovely structure was ours to be a tool through its resident workers, Miss Anderson and Miss Phyllis Hartnett, US-2, for meeting human needs—a "hangout" for recreationally hungry youth of this coal-mining section, a friendly spot for transients, an opportunity for spiritual growth for all.

Looking at the building we see a sea of faces, each stone representing the face of some Methodist woman who by giving to the Week of Prayer for 1948 or by special or regular pledges helped make it possible. To Methodist women and especially to Mrs. L. A. Tynes, the prime-mover, we give thanks for this act of devotion.

—Obra Rogers Simpson

CHRISTIAN HOMES

Burma

The Christian Home Committee of the Burma Christian Council has been very active during the past year under the leadership of Dr. Irma Highbaugh, visiting secretary of the International Missionary Council. Fifteen Rangoon pastors trained themselves, as they met to prepare a handbook for Family Guidance Counselling. They listed problems, classified them, selected an area on which to work, read source materials, wrote papers which were discussed, revised and edited. Twenty-two high school teachers and four principals of Rangoon constituted a highly selected group from seven Christian schools. They produced a syllabus for teaching *Family Living*, which is mimeographed and is now being used experimentally in many schools over the country.

Family Life Institutes lasting two, three, four, or six weeks, with several groups meeting for two-hour periods each week, have been the most widely used method of finding out and training leaders in the Christian Home Work. All literature along this line has been written by the people of Burma. All materials will be published by the Christian Literature Society and will be made available in five languages. Outstanding problems of family life to which the Church needs to address itself have been gathered from hundred of Christian parents, Christian youth, pastors, and teachers from several races in the many training groups the past year. All churches have been requested to hold a Christian Home Week Festival.

HOUSE OF JOY

Activities

The fall has been an active one at the Highland Boy Community House, Bingham Canyon, Utah, a community of international, interdenominational, and interracial renown.

On September 27, the Community House celebrated its twenty-sixth anniversary and Rally Day program. One hundred dollars filled the offering plates as neighbors expressed their faith in the religious education activities of the house.

October 4 was World Wide Communion Sunday. Gathered at the Lord's Table were ten nationalities including Puerto Ricans and Navajos, and eight denominations among which were Roman Catholics and Mormons. There was spiritual food in just being present.

On October 11 the Advisory Board met for business, supper, attendance at evening church service and first quarterly conference.

Laymen's Sunday, October 18, the spirit of world brotherhood was again evident. Charge Lay Leader, Mrs. Milka Smilanich, a Serbian lady, conducted the service. Charles Robinson spoke in English on the theme, "The Call of the Laymen to God's Work." Juan Sanchez Castro, a Puerto Rican, spoke in Spanish on "The Challenge of Laymen's Work." The Scripture was read in three languages—Italian, Spanish, and Serbian. Mrs. Meclovias Vargas, the soloist, rendered her messages in Spanish. The Twenty-third Psalm was sung in Navajo.

The House of Joy, as the Community House is commonly known, has been directed by Methodist deaconesses since its organization.

MISSIONARY Briefs

A BOOK OF DAILY DEVOTIONS

In the Otetela Language

In March of 1953 the first edition of a book of daily devotions went to press in the Central Congo. It was prepared by African Christians with the help and guidance of Miss Edith Martin. Because the Battetela think their language beautiful and because they know that they had a part in writing a Christian book for their own people, the co-authors were happy indeed when their book proved to be a success. The comments from Africans reveal appreciation and wonder. A teacher said:

> This devotional book is so helpful. It means as much to my children as it does to me and my wife. We read it every day and teach the verse from the Bible as a memory verse. Then, as soon as we finish our worship service, our children go out into the street, gather the children together and teach the verse that they have learned. Sometimes, if we fail to practice the lesson that we have studied, the children call our attention to it. This book is helping us and them to be better Christians.

As Miss Martin was reading some of the devotionals with an African young man to make sure that the newly literate people would understand the message, the young man said, "I wonder why we have never had a book like this before. It contains so many messages that help us to think and to want to be better Christians."

In the rural dispensaries some of the African nurses gather the people together for a devotional service, using the booklet, before caring for the patients who come for medical treatment. This is the only Christian message that many of them receive.

The African group of "writers" together with Miss Martin have recently sent to press a booklet, *Promises.* With some money for literature from Cash for Supply Work, they were able to have a colored picture of Christ on the cover. An old African Christian saw it and remarked to a missionary, "I have seen your books with beautiful colored pictures on them, but I never thought they were for us." Again he sighed and said, "And this book is really ours!"

Miss Martin is writing some very simple stories for a first-grade reader. The classes in arts and crafts in Wembo Nyama, with their teacher, Miss Dorothy Rees, are drawing pictures to illustrate the book.

In three conferences we have a person appointed to work chiefly in the preparation and distribution of literature. The Methodist Church should have a person in every conference with such a major appointment. Perhaps the most important part of their assignment is to discover and train Africans for this work, as is being done in Central Congo.

Wesleyan Service Guild members of the Chinese Methodist Church, San Francisco, California, preparing gifts and treats to be given the G.I. brides during the Christmas program

FIRST GUILD PROJECT

Chinese Methodist Church

The Wesleyan Service Guild of the Chinese Methodist Church in San Francisco took as their first project a simple Christmas program for the women who were studying English under the supervision of Miss Ruth Gress and volunteer teachers. Invitations on red bells were written in English and Chinese and personally given to the Chinese women by their teachers. They were encouraged to bring the whole family.

The night of the 18th of December came, with a mild drizzle to discourage the fainthearted. Perhaps not many would come. Eight o'clock came. Here they were, coming in by threes and fours, by fives and sixes, with their teachers to greet them and the Guild members to smile a welcome. It wasn't long until the center section of the church was filled with mothers, teachers, and children.

The program was presided over by one of the Guild members whose excellent Chinese guaranteed that the visitors would understand. Christmas carols were sung; the Christmas story was read and its meaning was explained by the pastor. After showing a filmstrip, *The Littlest Camel,* refreshments were served.

These Chinese mothers left the church knowing that Methodist women cared enough about them to send a teacher, that women from San Francisco were interested enough to volunteer their time and car fare to give them weekly English lessons. The women of their own Chinatown community took time out of a busy Christmas season to provide this opportunity for them to meet each other and learn the true meaning of Christmas.

Timely New Filmstrip

SPANISH-SPEAKING AMERICANS reached through Woman's Division projects are featured in a new color filmstrip with script to be read aloud. This filmstrip would be ideal to use with the March program in the *Program Book.* Available by the end of January. Order from Elizabeth Marchant, 150 Fifth Avenue, New York 11, N. Y. Sale price $3.00.

In Mexico

Protestant broadcasting in Latin America took a forward step last summer when Dr. S. F. Mack, director of films for the Broadcasting and Film Commission of the National Council, headed a small group of radio experts on a two-week trip to Mexico for the purpose of strengthening the audio-visual program in that country. After some days spent in conference with Mexican Christian leaders associated with the radio and recording operations of the Associacion Evangelica Maranatha, on July 26 a five-day audio-visual workshop was opened. The attendance, 45 in the opening session, grew to 80, with an estimated total of 200 different persons attending. All three seminaries (Baptist, Methodist, Presbyterian) dismissed classes in order that their students might attend. Many and diverse denominations were represented. In a country where the National Christian Council includes only a few denominations, this workshop was an impressive demonstration of the eagerness of Mexican Christians to work together in this new channel for spreading the Gospel.

Protestant radio programs in Mexico face serious obstacles due to the fact that Mexican law forbids "religious broadcasting." This is officially interpreted to mean preaching or propagandizing in an open or flagrant manner. (The Roman Catholic Church has progressively disregarded this restriction, and with impunity. It has even broadcast at times from the shrine of Guadalupe, and the cardinal has even appeared on television.) The one Protestant broadcasting station in Mexico City, XEAI (owned by a group of businessmen), with careful observance of the legal restriction, programs hymns, choral selections, Scripture reading without comment, meditations, and religious dramas. Both for this work and for its refusal to advertise liquor, lotteries, and tobacco, XEAI is now openly known as an Evangelical station. Since the government now requires that all broadcast transmitters be located at least 10 kilometers outside the center of Mexico City, XEAI faces the serious problem of relocation.

At the close of the workshop, it was voted to constitute all who had attended a Visual Education Fellowship for Mexico, and to elect officers and a committee to work out details of an inclusive organization to plan for the immediate development of Protestant radio in Mexico. The workshop proved that XEAI has persevered in spite of tremendous handicaps, and now represents a strategically important ministry which is worthy of the support of the denominational boards in the United States.

In Brazil

The executive secretary for Protestant radio in Latin America, Dr. Manuel Aldama, has left Peru to spend the current year in Brazil, at the request of the Confederation of Evangelical Churches there, to promote interdenominational Protestant broadcasting in that great land. In the very beginning of this work in Brazil, it has been proved that the radio attracts the attention of many persons who otherwise would not be accessible to the Evangelical message. In one case, a seven-minute broadcast resulted in the raising of $6,000 for famine relief in northern Brazil.

IN MEMORIAM

***Miss Elizabeth Hartman*, an active deaconess in The Methodist Church for over forty-one years, passed away suddenly on October 12, 1953, in Salem, Ohio, where she was serving the First Methodist Church as director of Christian Education. Miss Hartman was graduated from Northwestern University and the National College for Christian Workers. She received her Master's degree from Hartford School of Religious Education, and served parishes in Nebraska, Kansas City, and Philadelphia prior to the thirteen years on the faculty of the National College for Christian Workers. Miss Hartman was also a director at Embury Church, Freeport, Illinois. A memorial service was held at Salem, Ohio, and interment took place at Enid, Oklahoma.**

***Mrs. Ethel G. Taylor*, office secretary in the Milwaukee Deaconess Home, Milwaukee, Wisconsin, died September 25, 1953, at the home of her sister in Carrollton, Ohio. Mrs. Taylor was a graduate of the Chicago Deaconess Training School.**

***Miss Irene Duncan*, chaplain of the Woman's Prison, Indianapolis, Indiana, died suddenly on October 14, 1953. Miss Duncan spent all of her forty-two years of active deaconess service in Indianapolis, and was connected with Central Avenue Methodist Church a part of this time. She was also a district evangelist and Bible teacher, and spent several vacations touring the Holy Land. Miss Duncan was graduated from the San Francisco Deaconess Training School in 1909.**

NAVAJO WEDDING

A beautiful and significant wedding took place recently in the Ryder Memorial Chapel on the campus of the Navajo Methodist Mission School, Farmington, New Mexico. The wedding was a significant one because of the participants . . . Eva Mae Begay and Peter Stokely, graduates of the Navajo School. Mrs. Stokley was employed during the summer in the office of the mission, and now has enrolled at the Arizona State Teachers College in Flagstaff. Mr. Stokely is employed nearby at the Bellemont, Arizona, Ordnance Depot.

In Memoriam (*continued*)

MISSIONARY Briefs

EXPERIENCES IN INDIA

By an I-3

The value of my three months at the Marathi Language School at Mahableshwar, in South India, cannot be estimated in tangible terms. I met people from many missions and countries, and found a rich fellowship.

I have had an opportunity to see two of our rural schools, two of our hospitals, and something of village life in Puntamba District. My first impressions will never be forgotten. The dormitories were long, one-storied buildings. I was amazed that there were no beds, no chairs, no dressers, no curtained windows, no rugs. At one end bedrolls and little suitcases containing personal belongings were piled. In some of the small rooms as many as 10 or 15 boys or girls slept. They ate outside on the ground, or, during the rains, on the sheltered verandah.

One night outside a small village, I had my first meal in a rural home. We had to stoop to avoid hitting our heads on the low doorway as we entered the tiny one-room home, leaving our shoes at the entrance. According to custom, the host and hostess did not sit down with us, so while we ate seated on the dirt-covered floor, the husband who is one of our pastors, played the harmonium and sang *bhajans* (hymns) for us.

I have spoken to the district pastors, MYF and Woman's Society groups and done some work with the YWCA. I am also working on a MYF handbook in Marathi. We are very short of materials for Sunday schools, youth groups, and Woman's Societies in the vernacular languages. This is one of our biggest problems.—JEAN CAMPBELL

ATTENTION!

The Calendar of Activities for Officers (formerly the Officer's Letter File) will appear in the May issue of THE METHODIST WOMAN rather than in the April number as heretofore.

—Editor

CREATIVE ACTIVITIES

Wesley Community House

"To make men creators of beauty, seekers after truth, and revealers of goodness—this, and nothing less was the undertaking of Jesus." And this is what is being attempted at Wesley House with Latin Americans in Houston, Texas. In the various groups, boys and girls and men and women are learning to express themselves through the media of arts and crafts. Here they are able to create beauty. Through music, worship, and outdoor activities they are bringing beauty into their lives. As they plan and execute the programs for their own meetings, they are learning also the art of leadership.

The highlight of the youth program during the past year was a camping trip which was made possible by the generosity of the Woman's Society of Christian Service of one of the Houston churches. The experiences and results of this camp show that the Wesley House youth are seeking truth. An adult class of another church made it possible for each camper to have a Bible. During the Sharing Hour each day special study was given to reading and interpreting the Bible. The Sharing Hour, by their request, was continued every afternoon at Wesley House for two weeks following the camp, and is a weekly feature during the present year. A Bible study class was formed as a result of the Bible study at camp. In these smaller groups, composed of boys and girls who meet twice a week, the young people participate in audible prayer. In appreciation of the camp experience, each camper brought a love offering to be sent to Korea in the form of a CARE package.

Wesley House helps to change lives. Many people also look to Wesley House for guidance—parents' problems with children and children's problems with parents—and the staff is always ready to serve in such times of need.

—DEACONESS INEZ MARTIN

VIEQUES MISSION

Cooperative Project

Vieques Island Mission, Puerto Rico, a project which is conducted in cooperation with the Division of National Missions, reaches out in all directions and all areas of need. Through the Department of Work in Home Fields, the Woman's Division supports two nurses at the clinic on the Island of Vieques. In addition to this specific responsibility, the teachers from the George O. Robinson School, Santurce, Puerto Rico, played a major part in the four successful vacation Bible schools held on Vieques and Culebra Islands last summer. Miss Erna Elliott, supervisor of the Woman's Division kindergarten on the island of St. Croix, in the Virgin Islands, supervised the Bible Schools, with the assistance of Deaconess Nancy Moyer, religious education and recreation director, and Mr. Lester McGonagle, a U.S.-2 and social studies teacher from Robinson School. There were approximately 600 children in attendance. Other helpers during the summer were: Mr. John F. Brittingham of Ohio Wesleyan University; Miss Juanita Rivera of West Virginia Wesleyan College; Mr. and Mrs. Ed Dassing of Lydia Patterson Institute; and Rev. and Mrs. Lyle Weed of Vestal, New York.

Transportation to the five islands included in the Vieques Mission is by plane. The Reverend Kenneth Vincent makes trips to the various islands on church business, for supplies, and emergency medical flights, carrying the public health doctor and his assistants to Culebra, as well as the teachers to the different schools.

An important feature of the work is the Clothing Exchange. Now and then a crisis arises because the packages from the States slow down, but the need for them does not. Such a crisis is being faced now. You are most welcome to send bags or boxes of clothing, via parcel post, to the Rev. Kenneth Vincent, Vieques, Puerto Rico.

Talking Treasure

By MAUDE WHITE HARDIE

(*A skit for use in bringing in the Treasure Chests at the close of the year.*)

SCENE I

CHORUS (*Unseen. Sings to the tune of "It's a Long Way to Tipperary"*):

It's a long way to all those countries,
It's a long way to go.
It's a long way to all those countries,
But the finest trip we know.
U. S. and Korea,
Cuba—Borneo—
Philippines, Rhodesia, and Alaska—
Take the lid off—
(*Spoken*) Let's go.

VOICES (*A variety, invisible, as though coming from the Treasure Chest*):

Hello, brother. You just arrive? Yes. I'm a bus fare. The Lady saved me—and walked.

Not just a thin dime—a coin of distinction?

I'm a doubloon.

Doubloon, your ancestors. This is no Captain Kidd outfit. Speak English.

Certainly, doubloon. Double you'n then some. I'm a quarter.

(*Several voices chanting.*) Pieces of eight.

There's that Captain Kidd motif again. You're all out of line, brother—and out of date. Not pieces of *eight*—pieces of *twenty-eight.*

(*A new voice*) Where're we going? I just landed.

(*Others*) Wheee—a dollar, no less.

(*The new voice*) That's what The Lady said, "No less," after she listened to her Society program. That's why she put me in after she already had filled her quota.

(*Chanting*) Pieces of twenty-eight. Pieces of twenty-eight.

(*A fretful voice*) This housing situation is getting me down. What a crowd! You nickel, stop pushing. Act like you're a gold eagle and make yourself scarce.

All together—inflate the Chest! Or deflate *us*—we're too many for the space.

Circulation—that's what we need. What say, brothers? Yo Ho—
(*singing—last line of "Tipperary"—*)
Take the lid off—Let's go!

SCENE II

(*The Lady enters—sits down—looks at Chest. Curtains behind Chest are arranged so that each figure that presently appears stands between them, entering from the rear; and then disappears again.*)

THE LADY: It's time to open the Treasure Chest. I have really enjoyed it. When you put something in, at some little inconvenience or small sacrifice, it's wonderful to think of it going to work around the world. My dimes and quarters—twenty-eight countries. I can almost see them.

(*Figures appear between curtains, dressed in costumes of the various fields where the Woman's Division maintains work. Each gives name of country as she appears between curtains and curtsies, bows or salutes. If twenty-eight are not possible, combine the Latin American countries; the African countries; et cetera. The chorus sings softly as background accompaniment, "We've a Story to Tell to the Nations"* (The Methodist Hymnal, *No. 501*) *till all country representatives have made their appearance and withdrawn. Music then softly dies away.*)

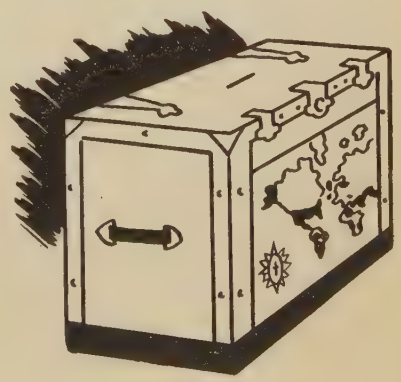
THE LADY: Treasure Chest, you have done far more for me than I have done for you. I'm glad you are to be with me for another year's use. I shall be taking your contents to add to the other offerings in our Woman's Society treasury. That very name, *treasury,* is going to mean something special from now on. Most of all, my own heart feels like a treasure chest, full of the riches I have received this year in learning more, caring more, loving more, and giving more. How truly the Master understood, when He said that our treasure and our hearts are closely bound together.

CHORUS (*unseen, softly*):

"For the darkness shall turn to dawning,
And the dawning to noon-day bright,
And Christ's great kingdom shall come on earth,
The kindgom of love and light."

(*The Methodist Hymnal, No.* 501)

(*Note:* It will be effective if a large replica of the Treasure Chest can be made of cardboard, and made the center of the stage setting. If this is not practicable, one of the regular Treasure Chests should be conspicuously placed where the audience may have an unobstructed view of it.)



The Siege of Jerusalem

Written by the participants under the direction of MRS. C. O. PATTERSON

We present the Siege of Jerusalem as a radio broadcast, patterned after a program entitled—"You Are There." As you remember, the siege lasted eighteen months, so we have taken liberties with the time element, presenting the episodes as though each followed in close succession.

STUDIO COMMENTATOR:

This is Station WSCS broadcasting this morning from "The Hill," Westminster, Maryland. Our guests in the studio are the members of the School of Missions of the Woman's Society of Christian Service of The Methodist Church.

Today we bring you another story in the series of biblical broadcasts, "You Are There."

You are in Jerusalem at the time of the Siege. Word has come to us that the armies of Nebuchadnezzar are approaching the city gates. We have microphones at various points in the city, and observers will bring you the news from those points.

We take you now to Mrs. Baker at the city gate. Mrs. Baker, come in, please.

COMMENTATOR AT CITY GATE:

This is Margaret Baker at the city gate.

From this point I can see the army of Nebuchadnezzar advancing on foot. The soldiers are equipped with spears, stones, and every implement of war available! They are making a great noise with their cymbals, screaming and shouting. I do hope you can hear my voice for the people are gathering around me now; they are full of terror and near panic! I had an interview with Jeremiah this morning and he told me a delegation from the king had visited him a few days ago. They said to him, "Inquire of the Lord for us, for Nebuchadnezzar, King of Babylon, is making war against us." He said that he sent back a message to King Zedekiah, saying, "It is a certainty that Jerusalem will fall and pestilence, famine, and death await us." Jeremiah also told me that he sent the following message to the people of Jerusalem. "Thus says the Lord: Behold I set before you the way of life and the way of death. He who stays in this city dies by the sword, by famine, and by pestilence; but he who goes out and surrenders to the Chaldeans, who are besieging you, shall live and shall have his life as a prize of war. For I have set my face against this city for evil and not for good, says the Lord: it shall be given into the hand of the king of Babylon, and he shall burn it with fire." Only time will tell what our fate will be. I return you now to the studio.

STUDIO COMMENTATOR:

Jeremiah's message must have angered the counselors of the king, for news has come to us that he has been imprisoned. Mrs. Robinson is with Jeremiah and perhaps she can give us news of him. Come in, Mrs. Robinson.

COMMENTATOR WITH JEREMIAH:

This is Florence Robinson speaking.

I am standing by the miry cistern waiting for the rescue of Jeremiah.

I hear that an Ethiopian eunuch from the palace is coming here with three slaves to get Jeremiah out of this cistern.

I have been looking down in it trying to see that courageous old fellow. But I can't see him because the pit seems quite deep.

I am told that there is no water in it now, but that there is deep mud at the bottom. He has probably sunk quite far down into it.

While I am waiting for the slaves to come, I'll tell you how Jeremiah got into this terrible hole.

He didn't fall in accidentally. He was imprisoned here.

I guess the princes thought it was the only place they could put him where he couldn't talk to the people and advise them to surrender to our enemies.

That is reason, you know; for it weakens the will of the people to fight to defend our city.

They didn't put him in this cistern at first. They imprisoned him in a house that had been converted into a prison.

He had started to leave the city to go to his home town of Anathoth on business. But at the gate of the city he was arrested and accused of leaving the city to join the enemy. He was not given any chance to prove the falseness of the charge. When he was brought to the princes they had him beaten and imprisoned in the house-prison.

After he had been there many days, King Zedekiah sent for him for a secret interview. Yes, I said "secret," but I found out what went on during the interview.

The King asked him, "Is there any word from the Lord?" This strange fellow named Jeremiah immediately answered bluntly, "There is, you shall be delivered into the hand of the king of Babylon."

His bluntness didn't seem to anger King Zedekiah. After the interview the king kept Jeremiah imprisoned but under better conditions. He also ordered that Jeremiah be given a ration of bread every day as long as there is any bread left in the city, in spite of the fact that our food supply is running very low.

I don't see the rescuers coming yet so I'll continue telling you how Jeremiah got into this cistern.

The princes heard about the treasonable words that Jeremiah had been speaking to the people. They went to the king and asked him to have Jeremiah killed for these utterances. King Zedekiah didn't have the strength to stand out against them. So the princes had Jeremiah cast into this miry cistern feeling sure that he would die in it, I suppose. At least he wouldn't be able to stir up the people to surrender.

I see the rescue party approaching now.

There are three slaves and the palace eunuch, named Ebed Melech, who got permission from the king to take Jeremiah out of this pit.

They have brought with them a bundle of worn-out clothes and old rags. I've been told that Ebed Melech got the old clothes and rags out of the storehouse of the palace.

Now they are letting the bundle down into the well.

Now they are calling down to Jeremiah to put the clothes and rags between his armpits and the ropes, so that as he is pulled up the ropes won't cut into his flesh.

How kindly they are treating this fault-finding old fellow!

There—he is out!

He is very muddy, and he seems quite weak from the lack of food during the time he has been in the cistern.

Now they are taking him away, so I'll return you to the studio.

Jeremiah 37:11-21; 38:1-13. Read also Jeremiah 38:28; 32:6-15 and 39:15-18. Based on the Revised Standard Version of the Bible. (The King James Version relates that *30* slaves rescued Jeremiah from the miry cistern.)

STUDIO COMMENTATOR:

Jeremiah has been released from the miry pit, but he is still a prisoner. The city is completely surrounded so that no supplies can be brought in. Pestilence and famine stalk the streets. The armies of Judah seem helpless and again Zedekiah turns in desperation to Jeremiah. He is brought from prison for a secret interview. We will see if Mrs. Webster can bring us the conversation. Come in, Mrs. Webster.

COMMENTATOR AT THE TEMPLE GATE:

This is G. Webster, reporting to you from the Temple Gate.

Jeremiah has just been brought in and received by the king at the entrance to the Temple of the Lord, where they are having an interview. Let me switch over and pick up the conversation.

KING:

Jeremiah, I will ask you a question—hide nothing from me—
Tell me of the vision which the Lord has shown to you.

JEREMIAH:

"If I tell you, will you not be sure to put me to death?
And if I give you counsel, you will not listen to me."

(*Zedekiah swears secretly to Jeremiah.*)

KING:

"As the Lord lives, who made our souls, I will not put you to death or deliver you into the hand of these men who seek your life."

JEREMIAH:

Thus says the Lord, the God of hosts, the God of Israel: "If you will surrender to the princes of the king of Babylon, then your life shall be spared, and this city shall not be burned with fire, and you and your house shall live. But if you do not surrender to the princes of the king of Babylon, then this city shall be given into the hand of the Chaldeans, and they shall burn it with fire, and you shall not escape from their hand."

KING:

Jeremiah, I am afraid of the Jews who have deserted to the Chaldeans lest I be given over to them and they abuse me.

JEREMIAH:

You shall not be given to them. Obey now the voice of the Lord in what I say to you, and it shall be well with you, and your life shall be spared. But if you refuse to surrender, this is the vision which the Lord has shown to me. Behold, all the women left in the house of the king of Judah were being led out to the princes of the king of Babylon who were saying,

"Your trusted friends have deceived you and prevailed against you; now that your feet are sunk in the mire, they turn away from you."

All your wives and your sons shall be led out to the Chaldeans, and you yourself shall not escape from their hand, but shall be seized by the king of Babylon; and this city shall be burned with fire.

KING:

Let no one know of these words and you shall not die. If the princes hear that I have spoken with you, and come to you and ask you what I have said to you, tell them that you made a humble plea to the king that he would not send you back to the house of Jonathan to die.

MRS. WEBSTER:

You have just heard the interview between Jeremiah and King Zedekiah. I return you now to the studio.

STUDIO COMMENTATOR:

Jeremiah continues to speak fearlessly, and his words seem all too true. News now comes that the enemy is concentrating its strength against the Temple area. Mrs. Goodwin is near the Temple. We will try to contact her. Mrs. Goodwin, come in, please.

MRS. GOODWIN AT THE TEMPLE AREA:

The Temple lies in ruins! It is totally destroyed! Jeremiah warned the people of Judah many times that this would happen if they did not cease from sinning. But they could not believe that the Lord would ever destroy the Temple. Now that terrible thing has come to pass! The pillars of brass, the bowls, the fire pots, the spoons, the precious vessels of gold and silver, all have been carried away by the enemy. Yes, the Temple is gone and with it is gone the hope of a proud people. I return you now to the studio.

STUDIO COMMENTATOR:

The Temple is destroyed, but there has been no word from the palace. What has happened to the king? Our roving reporter may have some news. Come in, Mrs. Bucheister.

ROVING REPORTER:

This is your roving reporter standing in what was once the beautiful garden of the kings of Judah. This is a completely devastated place. The king's palace, which once shone with all the glories of Solomon, lies a smoldering ruin and far as eye can see from this hilltop, nothing is left of our proud city. The siege of Jerusalem is ended. Eighteen months have passed since Nebuchadnezzar and his army returned, after routing Pharaoh and his Egyptians, to once more lay siege to our city. I came here

hoping to find out what had happened to the king and his court. At first I thought the place was deserted; then I found a palace guard who somehow had eluded the enemy and was prodding among the ruins for loot. He gave me an eyewitness account of what had happened.

King Zedekiah was in the council chamber with the princes and nobles of Judah (those men who had assured him that the Chaldeans would never return), when a messenger came with the news that the city walls had been broken in so many places that the princes of Babylon and their armies were swarming throughout the city, routing the starving people and burning their homes as they relentlessly moved toward the king's palace. Confusion and terror took possession of the king and all of those within the palace walls. Pandemonium reigned! However, under the cover of nightfall, all managed to flee by way of this garden, through the gate betwixt the two walls out upon the plain. So large a company could not move unnoticed. The Chaldeans pursued them and overtook them on the plains of Jericho. They seized the king and herded his household on to Riblah, where Nebuchadnezzar, the King of Babylon, had pitched his tent. It must have been a tragic moment when the puppet king of Judah, his princes and nobles faced the king of Babylon. Zedekiah stood speechless when Nebuchadnezzar demanded to know why he had not obeyed the counsel of Jeremiah, the prophet of Judah. Without further trial, the king ordered the sons of Zedekiah and all the nobles of Judah to be slain before the eyes of the promise-breaking king. Moreover, he put out Zedekiah's eyes and bound him in chains. With his wives, the women and children of his household, and all who had not been slain, he was carried off to Babylon.

Now as I stand here beside the charred ruins of the palace, looking over the desolation of Jerusalem, Jeremiah's words sound in my ears:

"The Lord gave full vent to his wrath,
He poured out his anger and He kindled a fire in Zion
Which consumed its foundations."

I return you now to the studio:

STUDIO COMMENTATOR:

We come to the close of another broadcast in the biblical series "You Are There." This is WSCS signing off.

Vashti Anniversary

October 18-21, 1953

By MURIEL DAY

"I COULD just put my arms around the old building and hug it."

Exaggerated, yes, but this was the way a former worker at Vashti School, Thomasville, Georgia, expressed her love for the old main building, now remodeled into an attractive, livable residence for teachers. It would be hard to describe the transformation which has been made in this former cigar factory, with the addition of four new classrooms and a renovated assembly room.

This was part of the observance of the fiftieth anniversary of Vashti School. Three buildings were named at the rededication of the main building—the dining room building for Miss Lulu King who served for twenty-five years; the little girls' cottage for Mrs. Emma Parrish; and the main building as a memorial to Dr. E. E. Bishop who was superintendent for many years. The dedicatory address was given by Bishop John Branscomb. A small chapel, the gift of the Rotarians of Thomasville was also gratefully accepted by the present superintendent, Miss Gladice Bower.

The outstanding event of the anniversary was the pageant presented at the Civic Auditorium under the able direction of Miss Daisy Dozier, director of religious education at Vashti, and with the gracious assistance of the entire staff and student body. It was cordially received by the large audience who saw the history of the school portrayed in the presentation entitled, "Fifty Golden Years." The entire anniversary program was enriched by the solos rendered by Mrs. Edith Carter, superintendent of Boylan-Haven School.

The alumnae also participated in the celebration for they sent in a large offering for the birthday party. Miss Bower read letters and greetings from many graduates.

A fine relationship of cooperation exists between the Vashti School and the churches of Thomasville, so that it was natural for the First Methodist Church in observing its Home Coming Sunday at the beginning of the Vashti Anniversary, to invite the students and staff to the Home Coming Dinner. Mrs. J. N. Rodeheaver, chairman of the Department of Work in Home Fields, was the guest speaker at the evening service of the church. A luncheon was given for the officers and Vashti guests and staff members by the Woman's Society of Christian Service.

Miss Gladice Bower, superintendent, cuts the anniversary cake

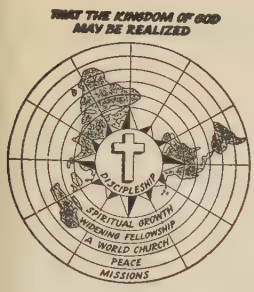


CHART AND COMPASS

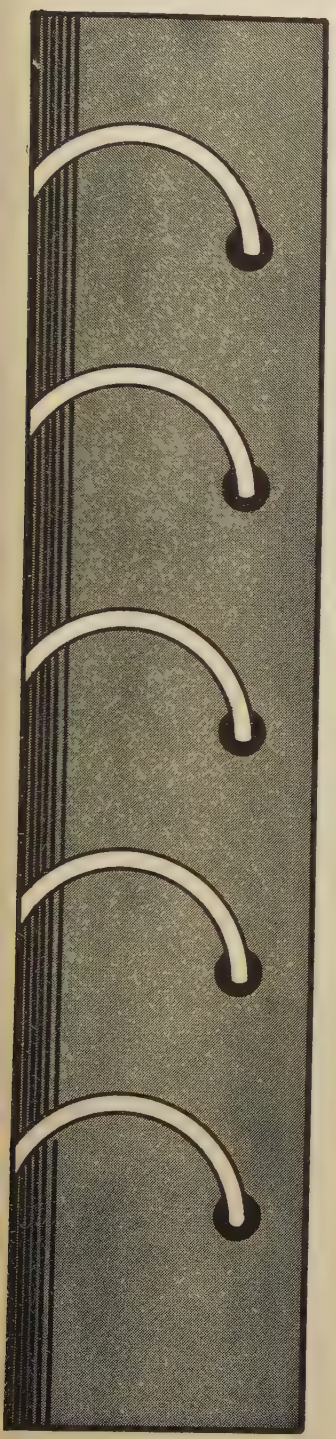
ORGANIZATION AND PROMOTION

MISS DORCAS HALL, *Executive Secretary,*
Section of Education and Cultivation
MRS. MAUDE WHITE HARDIE, *Assistant to the Executive Secretary*

THEME AND EMPHASES 1952-1956

THAT THE KINGDOM OF GOD MAY BE REALIZED

1. WE WILL SEEK TO GROW AS CHRISTIANS.
2. WE WILL SEEK TO BRING OTHERS INTO THE CHRISTIAN FELLOWSHIP . . . OF THE CHURCH AND OF THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE AND THE WESLEYAN SERVICE GUILD
3. WE WILL SEEK WITH CHRISTIANS EVERYWHERE THE SUSTAINING FELLOWSHIP AND POWER OF A WORLD CHRISTIAN CHURCH.
4. WE WILL USE ALL AVAILABLE RESOURCES TO WORK FOR "THE THINGS THAT BELONG UNTO PEACE."
5. WE WILL PROCLAIM THE WORLD MISSION OF THE CHURCH TO BE GOD'S PLAN FOR THE REDEMPTION OF THE WORLD TO THIS END, WE WILL WORK TO MAKE THE LORD JESUS CHRIST KNOWN TO ALL PEOPLES EVERYWHERE, TO PERSUADE THEM TO BECOME HIS DISCIPLES, AND TO FOSTER THE KNOWLEDGE AND EXPANSION OF THE MISSIONARY ENTERPRISE THROUGHOUT THE WORLD.
6. WE WILL ACCEPT THE PRICE OF CHRISTIAN DISCIPLESHIP.



OFFICERS'

TRAINING DAY FOR LEADERSHIP

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

OFFICERS' TRAINING DAY FOR LEADERSHIP

IN THE LOCAL SOCIETY

Constantly new officers are taking up their duties in the Woman's Society of Christian Service. In order to have a well-functioning Society, every officer should know what her task is and all the officers should be united in their promotion of the total program.

The Officers' Training Day helps to accomplish this. It should be held as soon as feasible after the election of officers, in May if possible, by all means by June. Each officer will then have the materials defining her duties to study and to help her as she makes plans during the summer. If possible, an entire day should be devoted to this training of the leaders of the Society. There needs to be adequate time for each officer to discover and understand her duties; for united planning to be done, and also to strengthen the fellowship of the group.

Since this day is, in effect, a meeting of the Executive Committee (see *A Guide*), the president plans for it and calls the officers together. These will be the *newly elected* officers, not the outgoing ones. Chairmen of committees and of circles should be present.

I. Materials

Materials should be ordered well in advance from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio or Distributing Offices.

(1) The following are necessary as a minimum requirement:

A Guide[1]; *The Program Book and Worship Booklet* packet (75 cents); your file copy of THE METHODIST WOMAN and WORLD OUTLOOK; the *Officers' Calendar of Suggested Activities* (see THE METHODIST WOMAN, May, 1954); *My Date Book* (5 cents). If the society has circles, the leaflet, *Circles,* for each chairman (5 cents). For the very small society a copy of the *Modified Plan.* (Wherever possible the *Record and Report Book* should be used.)

(2) *Additional Materials (very valuable):*

Handbooks on each line of work: Vice-President, Promotion, Finance, Spiritual Life, Missionary Education, Christian Social Relations and Local Church Activities, Student, Status of Women, Supply Work.

II. Program for the Day:

If you have not elected all the officers, decide which officers shall do "double or triple" duty. (See *Modified Plan* or *A Guide.*) It may be helpful sometime during the day to demonstrate which officers constitute the committees on Program and Finance (see *A Guide*).

The following is a very simple plan of procedure for the training period. Each officer and chairman of committee reads her duties from *A Guide.* Following each reading have the group answer the following questions:

President:

What are the president's duties concerning:

(a) An Officers' Training Day
(b) The Executive Committee meeting
(c) District and conference meetings
(d) The local church Commission on Missions
(e) The Quarterly Conference
(f) The total program of the Society

Vice-President:

(a) What is her relation to the World Federation of Methodist Women and what *is* the Federation?
(b) Of what committee is she the chairman? And what are the duties of this committee?

Recording Secretary:

(a) What kind of minutes should she keep?
(b) How can she promote attendance at meetings?
(c) What communications does she send out?

Treasurer:

(a) What should the treasurer do with the money she receives?
(b) Of what committee is she chairman?
(c) What funds should the budget include? (see *A Guide*).

Secretary of Promotion:

(a) What does she have to do concerning reports?
(b) What is the best method of making out these reports, and when should they be sent in?
(c) What other duties does she have?

Missionary Education:

(a) On what committees does she work, and what are her special responsibilities? On the Committee on Program? On Committee on Finance?
(b) What should she do about study courses?
(c) What are missionary projects and what does she do about them?

Christian Social Relations and Local Church Activities:

(a) What are the functions of her committee?
(b) What does she do on the Committee on Program? The Committee on Finance?
(c) What special resource materials for guidance does she need regularly for the use of her committee?

Wesleyan Service Guild:

(a) What relation has the Guild to the Woman's Society?
(b) Who should be members of the Guild?
(c) How are the Guild membership and the pledge for missions reported?

Secretary of Student Work:

(a) What is the purpose of Student Work, and what should the secretary of Student Work do in the local church?
(b) What are the additional duties of the secretary of Student Work in the church near a campus?

Secretary of Youth Work:

(a) What is the Unified Plan for Missionary Education of Youth?
(b) What is the Methodist Youth Fund, and where does the money go?
(c) What is a World Friendship Group?
(d) Enumerate the duties of the secretary of Youth Work.

Secretary of Children's Work:

(a) What is the Unified Program of Children's Work?
(b) What are the age groupings of the children, and how should missionary education be provided for them?
(c) How is the offering received in additional sessions divided?

Secretary of Spiritual Life:

(a) What is the Fellowship of Intercession?
(b) In what ways can the prayer life of the Society be strengthened?
(c) What responsibility does the Committee on Spiritual Life have in regard to the Week of Prayer and Self-Denial?

Secretary of Literature and Publications:

(a) What subscriptions does she solicit?
(b) What can be found on the back cover of *The Methodist Woman?*
(c) What materials should she promote?

Secretary of Supply Work:

(a) How does the local Society receive its assignment for Supply Work?
(b) What is meant by "Cash for Supply Work" and why is this needed?

Secretary of Status of Women:

(a) What is her special field?
(b) What specific task is hers in relation to membership?

III. The Calendar of Special Activities from THE METHODIST WOMAN (your file copy of the May issue) should be discussed. The *Calendar* for the first two or three months should be carefully examined, to see if it fits *your* Society. If not, it should be adapted to your needs. (Do not spend too much time on the calendar at this session, for you will continue to use it during the year.)

IV. Concerning the Quadrennial Program

(a) What is the quadrennial theme?
(b) What are the 6 Emphases?
(c) Which officers work especially to achieve these?
(d) Where are the quadrennial goals which are based on the Emphases printed?
(e) What is the financial goal for the quadrennium?
(f) What is your Society's part in this?

In this Officers' Training Day give much emphasis to the need of prayer for each other and for the program of the Society.

V. Reporting. While the group is together, show each officer who sends in reports, the first quarter's report blank, and call attention to the importance of reporting as being the responsibility of all officers.

Reports are the link which bind the 30,101 Societies, the 575 districts, the 103 conferences, and the Woman's Division of Christian Service together. Our 1,733,413 women are a mighty force potentially, but unless they are bound together they cannot make their voice heard or their force felt. Reports are one of the cementing bonds that make these separate groups into an organism. Reports indicate to Division secretaries the emphases that need to be made, the policies that need to be formed or changed, the objectives that need to be framed. Furthermore, every local Society needs to have in permanent form the record of every line of work. New officers will find the reports of preceding officers of inestimable help.

HOW TO MAKE REPORTS

The *Record and Report Books* are sent to the district secretary of Promotion for free distribution to each local Society. This book contains the blanks for the quarterly reports of the vice-president, the secretary of Promotion, the secretary of Missionary Education and Service, the secretary of Christian Social Relations and Local Church Activities, the secretary of Student Work, the secretary of Youth Work, the secretary of Children's Work, the secretary of Spiritual Life, the secretary of Literature and Publications, the secretary of Supply Work, and the secretary of Status of Women.

The most satisfactory and accurate reports will be obtained by holding a quarterly executive meeting *before* the first day of **September, December, March,** and **June,** at which time all the officers can make out and compare their reports, thereby assuring uniformity in figures. All reports should be copied in the *Record and Report Book,* then mailed on or before the *first day* of the new quarter to the district officers. If an officer feels that she has nothing worth while to report, it would help if she would write a note on the report blank stating the situation in her Society. The secretary of Promotion should be the custodian of the *Record and Report Book* and should make it available to the other officers upon request.

Study the conditions of your Society as revealed by the reports. You may be surprised at the things accomplished and also, the things that remain to be done.

The goal before the Woman's Society of Christian Service then is—

> *Use of Reports as a measurement of progress. Quarterly reports sent district officers on time.*

VI. As each officer, secretary and chairman of committee leaves the Training Day session, she should take with her the material that she needs to help her as she works out her plans. Each chairman of a circle should have the leaflet on

Circles. The president might well have a copy of each *Handbook* but especially the *Handbook on Promotion* and the *Handbook on Finance.* As each person leaves this Training Day she should feel a sense of confidence in approaching her work and carry with her the consciousness of the co-operation and support of every other officer.

[1] 25 cents; 10 for $2.00.

NOTE: THE OFFICERS TRAINING DAY, as here printed, takes the place of the former leaflet carrying the same material. This will no longer be available in leaflet form.

The Widening Fellowship Plan—
A Responsibility of All Officers

For the remainder of this quadrennium, local Societies will be using the TREASURE CHEST WIDENING FELLOWSHIP PLAN. The primary aim of this is to widen the sense of fellowship with peoples of other lands, through increased knowledge of the twenty-eight countries where the Woman's Division has work. Material is provided each month in THE METHODIST WOMAN and WORLD OUTLOOK that will contribute to this end.

The financial aim is also important. Toward a clearer understanding of the details, the following questions and answers may be of help for all officers:

1. Is the use of the TREASURE CHEST required?
   Answer. **No, it is optional. Each Society may decide for itself.**
2. Where do the TREASURE CHESTS come from?
   Answer. **Order TREASURE CHESTS and their leaflets from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio, or Distributing Offices, free for postage.**
3. How is the money from the TREASURE CHESTS counted?
   Answer. **The Chests will be opened each year, at or before the April meeting, and returned to the donor for her use the following year. The contents are sent to the district or conference treasurer. This money is not for local use.**
4. Does a woman get credit on her personal pledge for the contents of the TREASURE CHEST?
   Answer. **No. The TREASURE CHEST gift is *in addition to* her pledge. This is necessarily so, since her pledge applies to *all* the work of the local Society, and this pledge is specifically for the work of the Woman's Division, overseas and in this country.**
5. Does the total received from the TREASURE CHESTS in the local Society apply on the Society's pledge to the District and Conference?
   Answer. **Yes. It does.**
6. In what way is this an educational process?
   Answer. **Each woman is asked to decide her own "unit of giving" for each of the 28 countries, and increased her knowledge of each country as she makes her gift. It is hoped that this will, in consequence, be systematic enlightened giving.**

A Method That Worked

To persuade ALL the officers of local Societies to attend Officers' Training Days sponsored by the district requires ingenuity. Some are anxious to learn about their jobs —especially if they are new; but many who have held the same office before feel there is no need for them to spend the time.

To meet this situation, the officers of the Rochester District of Genesee Conference decided to make it easy for these local officers in their scattered territory to attend, and to offer an inducement for perfect attendance—in the form of an all-expense-paid week for one of their members at the Conference School of Missions at Silver Lake. "Perfect attendance" meant having the fourteen specified officers present, and all Circle chairmen.

The district officers were responsible for twelve very successful training meetings held during May and June. The district was divided into groups, taking care to combine Societies on dates that did not conflict with their regular meeting days. We had seven daytime and five evening meetings at which the attendance varied from 27 to 81. (In advance, letters had been sent to each president and secretary of Promotion explaining the program and purpose and the special award that could be earned.)

We were very gratified at the response—a total of 591 officers from 55 out of the 72 Societies. Twenty-two Societies qualified for the week at Silver Lake.

The greatest good that has come out of this is that some of the Societies secured the necessary officers, whereas before they had been content with less than a full quota. It was interesting to note the number of young women who became interested in assuming office and were anxious and willing to learn the best way to promote the goals of and information about the Woman's Society of Christian Service. And it also increased our district attendance at Camp Wesleyan, Silver Lake.

MRS. CHARLES H. YOUNG,
Conference Secretary of Promotion, Genesee Conference

MRS. STANLEY MOORE,
President, Rochester District

MRS. RAYMOND YEOMANS,
Secretary of Promotion, Rochester District

Information and Action

Dear Friends:

This New Year—1954—will be a year of important events for Methodist women. The following dates will be of special significance:

1. *The Quadrennial Assembly of Methodist Women, May 25-28, 1954, in Milwaukee, Wisconsin.* This Assembly should bring to Milwaukee thousands of local women from across The Methodist Church who are seeking *inspiration, information,* and *special guidance* for more effective work in the Woman's Society and Wesleyan Service Guild. The program of the Assembly should provide resources for more courageous effort in the years ahead.

2. *The National Conference on Family Life, October 8-10, 1954, in Cleveland, Ohio.* Local women are urged to work through the general church channels to undergird and promote this church-wide emphasis.

3. *Interdenominational Washington Churchmen's Seminar, February 23-26, 1954, in Washington, D. C.* This citizenship training experience is open to a very limited number of Methodists. "First come —First served!" Write at once for registration information to Dr. Charles F. Boss, Jr., the Board of World Peace, The Methodist Church, 740 Rush St., Chicago, Illinois, since that agency has been designated as the clearing house for Methodist registrations.

4. *The Assembly of the World Council of Churches will be held in Evanston, Illinois, in late August, 1954.* This event marks the first time in the history of the Ecumenical Movement that a significant meeting of this type has been held in this country. It will be a *delegated* body and not open to many Americans, but its message for the World Christian Community will have great meaning for Christians everywhere. The *theme* for this Assembly is also a statement of faith, "Jesus Christ—The Hope of the World."

The year 1954 will also be a year of great and urgent responsibilities for Christian women.

1. The next two pages of this issue of THE METHODIST WOMAN will call Methodist women to do special tasks in the church-wide emphasis on the program to combat alcohol traffic in this nation and to change the "alcohol culture" pattern to one of total abstinence. The weeks and months immediately ahead call us to renewed commitment to this task.

2. The second session of the 83rd Congress will begin in early January. The peace of the world may well hang in the balance! The Congress of the United States has it within its power to tip the scales. The voice of the informed Christian citizen must be heard unceasingly in Washington! The December, 1953, issue of THE METHODIST WOMAN suggests some major issues that are our concern *now.*

3. The new packet, entitled "If Thou Hadst Known" (Price, 50 cents, Literature Headquarters), brings to you six leaflets related to the six-point emphasis of the quadrennial program of the Department of Christian Social Relations and Local Church Activities. This material should be a must for every local Society and Guild. It should be used widely for circle meetings and as a basis for many extra meetings and discussions, many of which will be on a church-wide basis. Youth groups may be specially interested in these leaflets.

4. The year 1954 brings to Methodist women with new urgency the need to be alert to our responsibilities as Christians in local communities as preparation goes forward to meet any necessary adjustments in patterns and practices that may grow out of the pending Supreme Court ruling on Public Education and Segregation. Regardless of what the decision may be, our job is clear. Time marches on! The ground swell of human equality under God is becoming unmistakably the ground swell of human equality under law! We "cannot buy a new world with old Confederate bills"! If "the child is the world's best hope for peace," we must plant the right seeds. *Today's Woman* for October, 1953, carried a story entitled "My Four-Year-Old World Citizen." Anne O'Conner, the author, said, "When your child's playmates come from all corners of the earth (and all races!) she learns a lot about getting along with people."

The year 1954 brings important events, urgent responsibilities—and a new call to the "three dimensions of Christian living"—Direction, Discernment, and Dedication. You will want to turn to page 28 of this issue of THE METHODIST WOMAN and *read* and *ponder* and *use with others* the meditation, "Toward Thy Kingdom's Goal," by Mrs. J. Fount Tillman, chairman of the Department of Christian Social Relations and Local Church Activities of the Woman's Division of Christian Service.

As we face the *New Day* for mankind everywhere, let us dedicate ourselves anew as children of His Kingdom on earth!

Sincerely yours,

THELMA STEVENS

MARGARET R. BENDER

Planning Conference on the Alcohol Problem

"There are four million alcoholics in the United States. If this pitiful, pathetic army were to shuffle down Constitution Avenue, twelve abreast, it would take twenty days and twenty nights for it to pass a given point."— Bishop G. Bromley Oxnam, in an address to the Citizenship Convocation, Washington, D. C., October 15, 1953.

RECOGNITION that we are faced with not only this situation, but that the whole fabric of our life in the United States today is shot through with the problems created by the influence of alcohol, has made it imperative that the agencies in the church that are charged with responsibility to combat this evil should come together to explore the best ways of doing the job that is so urgent. Keenly aware of this, the Woman's Division last January sent a call to the Board of Temperance requesting that the two agencies work together in an all-out emphasis with a special spearhead of the program timed to be projected across the church in January-February, 1954. Special projects in which this cooperation could be particularly helpful were suggested. Among them were Commitment Sunday, and the study by the entire church of the Woman's Society study book, *Alcohol and Christian Responsibility*.

The Planning Conference for Resource Persons and Workshop Leaders to Develop Skills for the Implementation of the Commitment Program and the study on "Alcohol and Christian Responsibility," held in Washington, D. C., on October 12 and 13, was the first step in this program and one which proved to be of great help and inspiration to those who attended it. To this meeting came some eighty delegates from all parts of the country, staff representatives from the Board of Education, the Board of Social and Economic Relations, the Board of Temperance, and the Woman's Division, and individuals in places of responsible leadership.

Both the Board of Temperance and the Woman's Division have, of course, had a program of temperance education since they began their work. Both programs have been grounded in the historical principle of total abstinence on which Methodism was founded. They have exemplified the statement made by General Conference: "The Methodist Church lifts the clear voice of Christian conscience." The thing that is necessary now is to find ways of tying the two programs together for new cooperative effort, and to explore the new resources which are available to increase the impact. The Planning Conference was therefore a work conference, geared to specific issues in the alcohol field.

Such emphases as the following were of primary concern: (a) relation of family life to total abstinence and the development of healthy personalities; (b) resources available to counteract the impact of propaganda furnished by the liquor interests (This emphasis gave particular attention to ways of working with the press, radio, and TV, and to new audio-visual material and program resources); (c) methods of working to increase the number of our "allies" in this important area of concern (Under this topic, a great deal of work was done on ways of generating effective group participation, of changing attitudes, and of motivating individuals); (d) Christian responsibility for legislative action.

With such background discussions in mind, the Planning Conference divided into work groups and from it came a program of action as embodied in the findings of the Conference. Some of the most important of these recommendations are:

Local Church Coordination

That alcohol education and action be a continuing program throughout the church year, and that every effort be made to secure an effective temperance committee in the local church which should include representatives from the men of the church, the secretary of Christian Social Relations of the Woman's Society, young adults, youth, and the Children's Division of the church school, each group to make its own selection. Among its many responsibilities, it is recommended that the Temperance Committee make provision for a "temperance" shelf in church and public libraries.

We call attention to Paragraph 1543, page 388 of the *Discipline*, which states, "There shall be a district secretary of Temperance in each district, appointed by the district superintendent after consultation with the Conference Board of Temperance, and publicly assigned by the bishop."

Publicize Available Resources

That early in the church year the Commission on Education make provision for a Worker's Conference designed in part to help find effective approaches for the presentation of temperance material included in the church-school materials. We are gratified with the rich resources on alcohol education that are available through the several agencies of The Methodist Church. We call special attention to the various resources for children and youth provided by the Board of Education. We are encouraged that so many of our teachers and youth counselors are finding these materials helpful and usable. We recommend that such materials be more widely publicized and utilized.

That each church should plan to have a study course for the parents of children and youth, to supply materials and information which would be presented to their children and to give parents an opportunity to suggest what they would like their children to be taught.

Institutes

We recommend that institutes for alcohol education and action be

set up across the church. To initiate such a program we recommend that a Conference Planning Committee be created with the following persons bearing responsibility: (a) Bishop and his cabinet, *ex-officio;* (b) chairman—president of the Conference Board of Temperance; (c) Inter-board secretary of the conference; (d) conference secretary of Christian Social Relations and Local Church Activities; (e) conference Lay Leader; (f) director of Youth Work; (g) a Youth representative; (h) executive secretary of the Board of Education.

The Conference Planning Committee shall co-opt such additional members as shall be deemed advisable. We recommend that where the Central Jurisdiction overlaps in any regional planning, that similar officers be included. This membership pattern should be followed on district, subdistrict, and local levels.

We list among the types of institutes related to the problems of beverage alcohol the following which will aid in achieving our purposes: (a) Basic Information, (b) Leadership Training, (c) Legislative Action, (d) Social and Economic Factors, (e) Youth Institutes, (f) Family Life.

Advertising

We recommend that, through the following methods, Methodist churches support national legislation (such as the Bryson Bill, H.R. 1227) which would prohibit advertising of beverage alcohol products by means of radio, television, and press: (a) letter-writing bees—letters written to congressmen and senators; (b) individuals and committees confer with congressional representatives now in home districts; (c) cooperation with other church groups and community agencies which are similarly concerned. We further recommend that these activities be promoted in the following manner: (a) Chairmen of Conference Boards of Temperance shall receive and channel the information about the status of this proposed legislation. They shall encourage individual conferences with congressional representatives. (b) They shall be prepared to immediately communicate with district secretaries when notified by jurisdiction chairman through the General Board of Temperance. The district secretary will then telephone a person in each local church urging them to promote letter-writing bees in each group in the local church. We urge that the same information and proposed action be channeled through the secretaries of Christian Social Relations and Local Church Activities of the Woman's Society of Christian Service and the Wesleyan Service Guild.

Local Option

We strongly recommend that Methodist groups, in states not having prohibition laws, take the initiative in urging groups to take advantage of laws which provide for local option election by means of which the sale of alcoholic beverages may be prohibited in the community. We suggest (a) that materials giving guidance in methods of organizing and conducting local option campaigns be made available through Conference Boards of Temperance and the Conference Woman's Society of Christian Service; (b) that a church-wide campaign be held urging the importance of all becoming registered voters.

Cooperation and Coordination

We urge continued effort toward greater correlation of the activities and program of the Board of Temperance, Woman's Division, Methodist Youth Fellowship, Methodist Student Movement, and other agencies of the church, so that efforts in this area may be more effective as a total church program for the promotion of Commitment Day and other action projects. To this end we suggest: (a) that conferences make better use of the Commission on Christian Social Relations as provided by the *Discipline;* (b) that the conference secretary of Christian Social Relations be a member of the Conference Board of Temperance and that proper memorials be proposed to the General Conference which would incorporate this provision in the *Discipline;* (c) that the district secretary of Christian Social Relations and the district secretary of Temperance work cooperatively in this area.

We commend our General Board of Temperance for being able to supply: (a) listings of commercial entertainment films that are of value to our cause; (b) schedules of available visual-aid materials for use in local churches; (c) evaluations of current periodicals and articles on all phases of the alcohol problem; (d) guides to community leaders on proper approaches to radio and television stations and newspapers, with suggestions and materials to further the cause of temperance; (e) a yearly summary of statistical data relative to costs, accident rates, and effects of the use and abuse of beverage alcohol.

"Toward Thy Kingdom's Goal"

A MEDITATION

By MRS. J. FOUNT TILLMAN, *Chairman*
Department of Christian Social Relations and Local Church Activities

READ MARK 12:28-34 [1]

This Scripture selection tells of a scribe making a sincere inquiry of Jesus: "Which commandment is the first of all?" He was so impressed with Jesus' reply that he repeated it as if from his own experience. ". . . And when Jesus saw that he answered wisely, he said to him, 'You are not far from the kingdom of God.'" The scribe was commended because he recognized the fact that to love God and one's neighbor was more important than burnt offerings and sacrifices. He translated Jesus' words into life.

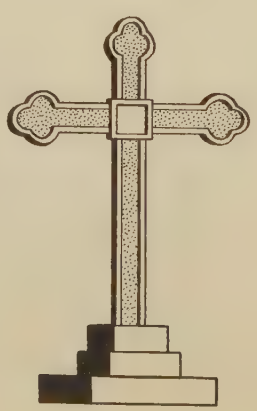
We are told that telephone researchers have worked out a plan to make words visible by picturing tones of the voice in plastic blocks. Somehow we are reminded of John 1:1—"In the beginning was the Word"—and verse 14—"the Word became flesh and dwelt among us, full of grace and truth." God thus translated *His* Word into life.

We have heard much lately about 3-D movies. Let us consider three D's of Christian living, namely, Direction, Discernment, and Dedication:

DIRECTION. Read Luke 9: 51-56. Note ". . . He (Jesus) set his face to go to Jerusalem. And he sent messengers ahead of him, . . . but the people would not receive him, because his face was set toward Jerusalem." The disciples then wished to call down fire from heaven to consume the villagers, but Jesus "rebuked them." It takes courage to keep a sense of direction when so many conflicting interests would turn us away from our course or invite us to stop where we are! We are starting a New Year. Do we expect to move in the direction of peace, of Christian unity, of freedom for all men? LET US PRAY FOR A DIVINE SENSE OF DIRECTION.

DISCERNMENT. Most of us live in little worlds of our own. We are so engrossed in our affairs that we tend to ignore the needs and interests of others. Such "ignorance" may be geographical because of miles between us, it may be cultural because of differences in our ways of living, it may be theological or philosophical because of our varied interpretations of God, man, and the universe. Dr. H. A. Overstreet in developing this idea says we have false images of others, and this is largely because we are unable to place ourselves "widely and sensitively at the point of view of other people." If we *did* have this power to share the feelings of others, we could "lift the world." [2] Jesus said, "I, when I am lifted up from the earth, will draw all men to myself." [3] MAY WE PRAY FOR HIS GRACE OF UNDERSTANDING AND FOR HIS OUTREACH OF LOVE TOWARD GOD AND TO ALL MANKIND.

DEDICATION. Read Ezekiel 33:31. Note especially "they hear what you say but they will not do it; for with their lips they show much love, but their heart is set on their gain." Someone remarked recently that our freedom of choice comes when we choose to follow Christ; after that, His way is our way and our only choice is to follow or to deny Him. There are many forms of covetousness or desire for gain. We may covet another's prestige or popularity. We may covet high office, and sacrifice Christian principles to obtain it. Such desires or practices are not among "the things that belong unto peace." In writing the Romans about this, Paul said that the kingdom of God "does not mean food and drink but righteousness and peace and joy in the Holy Spirit." [4]



Dr. O. Frederick Nolde reminds us that the power we pray to be released for the healing of the nations is available for our personal lives as well. Jesus said, "No one who puts his hand to the plow and looks back is fit for the kingdom of God." [5] Contrast this judgment of *un*-fitness with his commendation, "You are not far from the kingdom of God." [6] LET US PRAY THAT WE MAY KEEP A SENSE OF DIRECTION, THAT WE MAY HAVE THE GRACE OF DISCERNMENT, AND THAT WE MAY DEMONSTRATE THROUGH OUR LIVES A SACRIFICIAL SPIRIT OF DEDICATION.

"Grant us wisdom,
Grant us courage,
Lest we miss Thy kingdom's goal." [7]

(*The Methodist Hymnal,* No. 279)

[1] The Revised Standard Version of the Bible used throughout. Copyright, 1946 and 1952.
[2] *The Great Enterprise,* Chapter III.
[3] John 12:32.
[4] Romans 14:7-19.
[5] Luke 9:62.
[6] Mark 12:34.
[7] Used by permission of Harry Emerson Fosdick.

WESLEYAN SERVICE GUILD

LILLIAN A. JOHNSON, *Secretary*

Guild Woman of the Month

Miss Charlene Houts

Guild woman of the month is Miss Charlene Houts of Lincoln, Nebraska—a member of St. Paul's Methodist Church. She studied at the University of Nebraska, is a graduate of Nebraska Wesleyan, and is now teaching in the public schools of Lincoln. Her interest in the Wesleyan Service Guild, of which she has been a member for thirteen years, really began to grow when she was elected secretary of Lincoln District. As Guild Secretary of Nebraska Conference, she is making an outstanding contribution at the present time. She has a deep interest in the total program of the Wesleyan Service Guild, and participates in it in every way which she finds open to her.

Miss Houts attended the Guild United Nations Seminar last spring and has since been presenting the work of the United Nations to groups within her conference and also at the South Central Jurisdiction Guild Weekend.

This is what she says of the Guild: "I feel that the work of the Guild has made me a much better Christian. It has enriched my prayer life and has helped me to be a more patient and understanding teacher. In addition to this, the fellowship with Christian women on local, district, conference, and jurisdiction levels has been particularly meaningful to me.

"My profession and my work as conference Guild secretary are interrelated. In order to teach, one must understand people. This is also necessary in the work of the Guild, not only as an officer who is working with people, but also as a leader whose responsibility it is to help bring members of the Guild to a better understanding of God's children around the world."

My Call to Service

By ALICE WILLITS

It was at Epworth League Institute twenty-five years ago where I made my decision to become a nurse. Since finishing my training I have served in various fields of nursing, the last of which was in public health nursing with the Visiting Nurse Association in Cincinnati, Ohio. Through these years I thought I was fulfilling the call to Christian service, since I was working also in the church with children of nursery-school age.

During these last years especially I have seen the great need for brotherhood and fellowship. Because it seemed to me that we needed to do more work with the very young in order that they might get the right start in their impressionable years, I had a longing to specialize in work with this age group. I did not know how such a course could be managed, since I seemed to be bound by home responsibilities and financial obligations, a full-time job, and work in the local church as nursery superintendent and president of the Wesleyan Service Guild.

Two years ago, while attending the Wesleyan Service Guild Ohio Conference Weekend at Sabina, Ohio, I heard a missionary speak about her work with young children. Through this inspiration I inquired about training and heard about National College for Christian Workers in Kansas City, Missouri. I did not feel at that time that I could go to school, even when an offer came to work part time as school nurse at National College.

A year ago last summer I attended again the Ohio Conference Wesleyan Service Guild Weekend at Sabina, and again the call came. I made contact with Dr. Lewis B. Carpenter, president of National College for Christian Workers, who replied that there was an opening for a nurse. The door had opened a second time. I could not refuse.

A week after making my decision at Sabina, I sent in my application to National College and was accepted in September, 1952, as a student and as the school nurse. I am majoring in Childhood Education and planning to combine nursing and nursery school work.

Someone has said, "Your place is where you are until God moves you." My message to Wesleyan Service Guilders is to *let* God move you. Don't put your own desires in His way. God is calling you, the mature worker. The harvest is white—answer His call!

Miss Alice Willits

Program Suggestions

Submitted by MRS. HAZEL L DABNEY, *Little Rock Conference*

Program Book, "The Outreach of The Methodist Church Among Rural Negroes," page 65.

(A map should be prepared showing the location of the work described in this program. The map should be placed in a conspicuous place and should be used throughout the program.)

QUIET MUSIC: "Melita"—*The Methodist Hymnal,* No. 480.

CALL TO WORSHIP: Jeremiah 17: 7-8.

HYMN: "The Voice of God Is Calling"—No. 454.

PRAYER: A prayer for Christian unity.

INTRODUCTORY REMARKS: Guild members should concern themselves about the work among rural Negroes. There is a larger percentage of Negroes than of white people belonging to the Church today, although church attendance among the Negroes is lower. This is true because of the lack of money, buildings, and transportation. The crying needs of the rural Negro population today are the training of ministers and lay workers and the building of new churches. Tonight we have as our guest a reporter from THE METHODIST WOMAN who will interview some Negro leaders she has brought with her.

INTERVIEWS: Follow plan suggested on pages 67-71.

(Actual interviews may be held in order to bring the need closer to home.)

ALTERNATE PROGRAM: Use the film, *The Negro in The Methodist Church,* followed with discussion by a selected panel.

Close with silent prayer and Guild Benediction.

ACTION PROGRAM: Learn whether there are Methodist churches in your area that are serving rural Negroes. Decide what you can do in helping to train leaders and share resources and materials with Negro rural churches.

GUILD SUPPLY WORK

What to do about Supply Work in the Wesleyan Service Guild has been a question that has needed a more adequate answer. The Standing Committee on Supply Work of the Woman's Division spent much time on this at its fall meeting. Now we come up with this solution. Since it is natural to think first of our Special Interests, Supply Work for these will be assigned to the Guild. Each jurisdiction will have two: one home and one foreign. They have already been assigned and will be kept for the remainder of the quadrennium. The Supply Work askings for these projects will come to the conference Guild secretaries from the conference secretaries of Supply Work of the Woman's Society of Christian Service. If Guilds wish to do additional Supply Work for other institutions it is urged that the local chairman of Supply Work get a list from the local secretary of Supply Work of the Woman's Society of Christian Service with whom she should always work closely.

BOOKS RECEIVED

ALONE WITH GOD, by Grover Carlton Emmons. The Upper Room, 1908 Grand Avenue, Nashville 5, Tennessee. 96 pp., 35 cents.

Grover Carlton Emmons, first editor of THE UPPER ROOM, left among his papers hundreds of brief prayers. They had been written from time to time over his busy life, even while traveling on trains or buses, or waiting for an appointment. After his death, 365 of the prayers were selected and published. For some years that book has been out of print.

In connection with the consecration of THE UPPER ROOM Chapel and the Grover C. Emmons Prayer Room, a new edition has been prepared.

PRAYER TIME, compiled by Edward D. Staples. A book of daily devotions for use in families with young children.

Ewha Returns to Seoul

(*Continued from page 12*)

June 25, 1950; then we had been studying Matthew 24: "And we shall hear of wars and rumors of wars." War, with all of its tragedy, came right up to me again in the little church; for just before the sermon I opened a letter I had put into my purse and read of the death of my young friend Yongue Jung. His mother had been my friend since my first year in Korea. He is the last of the family, for all have died; and now he, too, has given his life for his country. His passing represents to me the tragedy, the beauty of sacrifice of all the young lives lost on this Korean soil!

Great Hope

What we need here now is time, a long time, of peace and of freedom from the threat of invasion. There is indeed great hope among the Korean people; but, almost to a man, they feel that the truce was a mistake, that it is not to our advantage, that the other side will take unfair advantage of us whenever and wherever possible, and that securing *a free and united Korea* under these circumstances will be almost impossible. Still, with trust in an uncertain future, the Korean people are reconstructing and rebuilding.

Dr. Helen Kim typifies the highest and best attitude I think. She has bought a Korean house in Seoul, one which survived the bombing and is a typical Ye Dynasty home, where with charm and dignity she can show guests what Korea was, and what it could be again, if there is time and the right kind of help from other nations. We Westerners on the Ewha faculty were privileged to be her first guests, when with Bishop and Mrs. Werner of Ohio we sat around her table and talked of Korea's needs. She says the most important thing now is a truly Christian education for large numbers of Korean young people.

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*

Dear Secretary:

DESPITE all the delightful activities following Christmas Day—your college sons and daughters still with you, younger people also on vacation, thank-you notes to be written, the seasonal decorations which must come down, newly acquired gifts for yourself and for your family to be assimilated—you might yet find time at the year's end to look back with gratitude on experiences which have been yours in 1953 and forward with expectancy to the road ahead.

Each of us individually will think of situations which touch us closely, and will attempt to adjust ourselves to personal crises. Together let us think of the crisis which our church faces. Many persons believe that not since the Moslems overran all of North Africa and Spain, wiping out the Christian Church and battering the door of Europe, has Christianity faced such a rival as it faces today in communism. Some persons in our church who are much concerned about this crisis are seeking to put out or keep out all nonconformists. Bishop Kennedy has reminded us that if John Wesley and the early Methodists had felt that way there would have been no Methodist Church, that the church was born out of nonconformity and adverse criticism, and that to think Methodism has to be protected indicates lack of knowledge of its heritage and tradition.

What is a tradition? "It is the older generation placing its hand on the shoulder of the new generation to study and encourage it. It is a convenant between fathers and sons that the values achieved in the past will not be lost today, and that we shall not forget that eternal vigilance and constant effort are necessary to keep life good. The tradition has to be embodied in some kind of institution, which for us is The Methodist Church." [1]

The Methodist tradition was born out of a profound conviction of people's desperate need of a gospel they were not hearing, and that the church could not sit back and wait for people who never came, but must like the Good Shepherd move out where the people were and seek them as a shepherd seeks the lost sheep.

John Wesley understood that preaching alone would not preserve the benefits of the revival which came as a result of getting the gospel to the people. Therefore, he organized classes so that each person whose sins had been forgiven could be brought into the intimate fellowship of believers who would strengthen him in hours of temptation and darkness. The Church began as a fellowship of persons held together by a common desire to walk with Christ and to witness for him.

Increased knowledge was essential for more effective witness. From the beginning there was an insistence on the knowledge which comes from personal experience. The Methodist revival was "a flame fanned by the testimonies of men and women sharing with their neighbors what Christ had done for them." [2] In our generation we have labored under the false assumption that objective analysis is the only method of knowing. And yet how little we can really learn about any person, except as he reveals himself to us through personal relations or friendship. "Christianity is the acceptance of the gift of the friendship of Jesus." [3] God reveals himself through the Bible, through the church, and through personal relations. If with all our hearts we truly seek him, we shall ever surely find him. Then we become his ambassadors. ". . . God was in Christ, reconciling the world unto himself . . . and hath committed unto us the word of reconciliation." [4]

The essence of all this letter contains and much more is expanded in the current church-wide study text, *Heritage and Destiny*. What can you as secretary of Missionary Education do to promote this study on a church-wide scale? First of all, obtain a copy of the pamphlet, "The Local Church—Commission on Missions—Its organization and duties." [5] You will note there on page 5 that you, as secretary of Missionary Education, are suggested next to the pastor and the lay leader in the list of those who might make up the commission; and on page 9 that the pastor is responsible in cooperation with the commission, the Woman's Society of Christian Service through the secretary of Missionary Education, and the Commission on Education, for the annual church-wide school of missions. Cooperate with your pastor in every way you can in promoting the school of missions which will present *Heritage and Destiny*.

The effectiveness of whatever plans the Woman's Division, your jurisdiction and conference secretaries make depends upon your carrying through in the local Societies. And I wish at this time to thank you for all that you have done and are doing to forward the study program and the work of the church and the Woman's Society. May we each have the guidance of the Spirit as we seek together to do the Father's work.

Gratefully yours,

ELIZABETH STINSON

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[1] Kennedy, *Heritage and Destiny*. New York: Editorial Department Board of Missions, 150 Fifth Avenue. 1953. 50 cents. Page 19.

[2] *Ibid.*, page 38.

[3] Weatherhead. *The Transforming Friendship*. New York: Abingdon-Cokesbury. $1.50.

[4] II Corinthians 5:19.

[5] New York: Editorial Department, Board of Missions, 150 Fifth Avenue. 15 cents.

STUDENT WORK

DOROTHY NYLAND, *Secretary*

Drinking in College?

WITH the Woman's Society studying *Alcohol and Christian Responsibility,* by Clifford Earle, it is important to ask what relation this has to the student program.

For the first time representatives of the Woman's Society of Christian Service and the Board of Temperance met in Washington for a few days last October to discuss the common problem. Over a million dollars an hour is being spent in the United States of America for liquor. Why?

The Methodist Church stands for temperance. What has happened to the culture of our society?

An interesting article on "Student Life, Drinking in College," by Albion Roy King, professor of Cornell College, Mount Vernon, Iowa, appeared in the October, 1953, *motive,* Methodist student magazine. The article was based on the Yale School of Alcohol Studies' report on its survey on *Drinking in College,* Seldon Bacon, Richard Straus, Yale University Press, 1953. To quote from the article:

"There is very little evidence that residence or enrollment in college in any special way affects the drinking of youth. (That is perhaps one of the saddest features of the study and its chief indictment of higher education.) Only 3 per cent of the men and 1 per cent of the women student drinkers ever drink in their rooms, and less than 3 per cent of the men and about 5 per cent of the women drink in fraternity and sorority houses. . . .

"Furthermore, the evidence does not support the notion of excessive use of alcohol by students: 26 per cent of all the students had always been total abstainers; 74 per cent had used alcoholic beverages to some extent; 43 per cent of the men and 53 per cent of the women who drink claimed that they averaged less than once a month; 21 per cent of the men and 10 per cent of the women drink oftener than once a week. Within this group there is a recognized, but relatively small, problem of excess.

"Social factors which are prior to college are the decisive influences on college drinking: religious affiliation, parental practice, ethnic background, and economic class status. The majority of college drinkers began before entering college, 75 per cent of the men and 65 per cent of the women. Only 21 per cent of the men and 35 per cent of the women drinkers in the study began their habit in college, but ordinary maturation in late adolescent years might account for that percentage in or out of college.

"The connection of college drinking with social custom was studied by dividing the students into religious, ethnic, and economic classes. The main interest focuses on the religious grouping of Jewish, Catholic, Protestant, and Mormon students. In that order they furnish a decreasing percentage of drinkers: 94 per cent of Jews, both men and women, drink in contrast to 54 per cent of Mormon men and 25 per cent of Mormon women. Catholic and Protestant students fall between these figures.

"The Yale sociologists would have us think of the drinking situation as a group custom, rather than a biological process or a matter of rational choice. That seems to mean, when we try to translate it into practice, that education should not take the form of 'It is wrong to drink,' but 'Methodists don't drink,' or 'Episcopalians never get drunk.' And a college administration, instead of making a rule against drinking, should require that every student make a record of his family tradition about drinking in his admission papers and then live up to that tradition. Then when some student gets into trouble with liquor, the dean might simply send him to deal with his parents and his minister, priest, or rabbi. It would be an interesting experiment for some college to try.

"One cannot say, to be sure, that every drinker will become a problem drinker, but it is certainly true that any drinker is potentially a problem drinker.

"Probably the most disturbing thing about this study is the discrepancies it reveals between actual behavior and the norm or advice presented by parents, teacher, and minister. The reports of the drinkers indicate that advice from teachers and ministers is of little help *unless it is reinforced by parents.* To meet the situation, the thesis presented by this document is that drinking should be considered within the framework of social customs. Advice to abstain, given alike to everybody, will meet with a very different response from various groups.

"Students reading this book may be moved to help break down the wall of academic indifference which now frustrates the study and discussion of the problem."

Mrs. Evelyn Duval of Chicago, spoke at the conference in Washington on the home and family. She emphasized the adequate concept of self-developed persons within the framework of the home based on faith in God. She said the home must stand for something. Young people need to learn how to say "No" because certain things are not done in his or her family. Families have the opportunity to develop strong human beings who are "fruitful sons of God."

February 14-20, 1954, the annual Christian Citizenship Seminar for students will be held at the United Nations and in Washington. The students who attend will be able to share with you their experiences when they return.

YOUTH WORK

HELEN L. JOHNSON, *Secretary*

A Little Leaven

During the month of January, senior young people using *Studies in Christian Living* will participate in a missionary unit related to the study theme: "The Life and Task of the Church Around the World." The five sessions in this unit deal with the place of the missionary movement around the world, and seek to show the place of the church in shaping the world community.

Our purpose on this page is to provide some resources for this study, showing specifically something of the program of The Methodist Church around the world. This limited space provides the opportunity to give only a few illustrations from The Methodist Church at work in twenty-eight countries. Helpful illustrations may be found in leaflets, annual reports, THE METHODIST WOMAN, WORLD OUTLOOK, and *The Methodist Youth Fund Bulletin.* The August, 1953, issue of WORLD OUTLOOK has an excellent picture section entitled "The Life and Task of the Church," available for ten cents from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

From the report of the Division of World Missions for 1952, distributed in January, 1953, we quote the following excerpts:

Africa—"One of the most significant events in Africa during the past year has been the movement of non-cooperation among the colored and Negro peoples of the Union of South Africa. . . . It is too early to predict whether the non-cooperation movement will be successful or not. If it is not successful it will probably be largely due to a lack of sufficiently trained leaders among the Africans to direct the movement to its desired conclusion. It is clear that increasingly the Africans are challenging the domination of a Caucasion minority. African nationalism already is on the march, and it may be expected to gain momentum until it has achieved its goal of political self-determination. . . . More than anything else the African wants the opportunity to develop. He is beginning to feel his strength and wishes more opportunity to test it. Only at a tremendous cost can he be denied that opportunity.

"The church in Africa has always been interested in training the intellect and disciplining the mind through a broad Christian educational program. Yet we are only beginning that which we as a church must do if Africa is to take its place among the civilized areas of the world."

Malaya—"The work of the churches and schools has steadily advanced. This advance is shown in the numbers of church members and students, in the financial progress of Methodism, and in the evangelistic and missionary outreach of the Christians.

" 'New Villages' is a term used to describe resettlement projects of the government. Entire villages of squatters were ordered to move from jungle areas where they had hacked out small clearings and to go to sites at considerable distance from the jungles. . . . The Christians early recognized the utter lack of school and church facilities, and a tide of interest moved throughout the church. This was markedly true among groups of the Methodist Youth Fellowship. Groups of young people went to nearby villages to establish night schools for illiterates, Sunday schools for young and old, and even to preach. Sometimes they were accompanied by their pastors or by missionaries. . . . The Methodist Youth Fellowship is one of the most active elements of the Christian movement in Malaya, relatively new, enthusiastic, rapidly growing, and seeking outlets for Christian service."

India—"The Methodist Church carries on much work in cooperation with other churches. One of the discoveries that has been made in modern Christian practice is that as Christian groups go out in common obedience to the call of our Lord, they discover their oneness. . . . Much of the Methodist witness in India is carried on through the medium of institutions: medical, educational, social, and others. . . . The gospel is being declared and the Christian leaven is operating. These are great days in India."

Japan—"Although much of the future Christian leadership must come from churches and schools, it is also recognized that students and youth must be reached wherever they are. Thus increasing attention is being given to the guidance and training of youth in rural and semirural as well as in urban areas where missionaries are now at work. There is no greater opportunity to bring the gospel to bear on the lives of youth than in Bible classes and English night schools."

Okinawa—"Methodism is again pioneering, this time in Okinawa and the Ryukyu Islands. The largest congregation in Okinawa is that at Shuri church; the second at the Naha church. In the latter a flourishing Youth Fellowship of 55 members is making its influence felt throughout the island. Seven Methodist missionaries are at work on the island."

Philippines—"Methodism is an expanding force in the Philippines. A program of Christian education and youth work in the islands is gratifying. A full-time director of youth work for each conference has

recently been appointed; this work receives support through the Methodist Youth Fund. . . . The Methodist Church, with its dynamic message of Christ as Lord and Savior of all, has an important place in the present and future history of the Philippine archipelago."

Korea—"The Church and the gospel may be found in every part of 'democratic' Korea today. The Korean Methodist Church, though suffering severely from all that has occurred within recent years, is carrying on with amazing courage and hope."

About a year ago Miss Elizabeth M. Lee, executive secretary for the work of the Woman's Division of Christian Service in Latin America, returned from a long trip visiting four countries in Latin America. In her report she stated: "I was thrilled to see young people developing as Christian leaders. They have found something dynamic in our schools and are using it to the glory of God in their own lands. Nora Lopez, a teacher in the School of Sacred Music at Bennett College, Rio de Janeiro, composing, conducting choirs, putting good music into the churches; Idalina Gomez, just out of seminary in Buenos Aires, pioneering in our new hostel in Entre Rios where she is making a Christian home for Evangelical girls who want to attend high school. . . . In Latin America the opportunity to witness for the living Christ is unlimited, though the adversaries are many."

"After all, a little leaven can leaven the whole lump, and we comfortable Christians in the United States can do much to make that leaven effective in many parts of the world."

Directory of Methodist Missions Overseas **is now available free to be given to those going abroad or in service. (See *The Methodist Woman*, October, 1953, Student page.) It lists Methodist missions, both Woman's Division and Division of World Missions. Order from Editorial Department, 150 Fifth Avenue, New York 11, N. Y.**

Mrs. James Herbertson, a former vice-president of the Woman's Society, making the presentation to Mr. Keibler. To the right of Mr. Keibler are Leonard Davis, Robert Gue, and Aubrey Morrow. The Rev. Dalton W. Davis is behind pulpit.

Memorial Gifts

The Woman's Society of Christian Service of South Brownsville Methodist Church, of which the Rev. Dalton W. Davis is pastor, in McKeesport District, Pittsburgh Conference, recently honored four young men of the church who have declared themselves for the Christian ministry and are now pursuing their college and seminary studies pertaining thereto. At the same time the organization honored four Gold Star mothers of the church by presenting a gift to the four future ministers as a memorial to the sons who lost their lives in World War II.

The memorial gift to each was *The Interpreter's Bible.*

THE METHODIST WOMAN

CLOSING DATE:

FIRST DAY OF THE MONTH

If the Subscription is to Begin:	It Must Be Received by First Day of the Month
JANUARY	DECEMBER 1
FEBRUARY	JANUARY 1
MARCH	FEBRUARY 1
APRIL	MARCH 1
MAY	APRIL 1
JUNE	MAY 1
JULY	JUNE 1
AUGUST	JULY 1
SEPTEMBER	AUGUST 1
OCTOBER	SEPTEMBER 1
NOVEMBER	OCTOBER 1
DECEMBER	NOVEMBER 1

The Methodist Woman
7820 Reading Rd., Cincinnati 37, Ohio

Annuity Gift

WHILE you live your annuity gift will serve you. Besides the sure and steady income it brings to you, it saves you time, trouble and worry. Later your gift will continue to serve by helping the program of the Woman's Division of Christian Service throughout the world. Send for the folder!

MISS HENRIETTA GIBSON, *Treasurer,*
WOMAN'S DIVISION OF CHRISTIAN SERVICE,
150 FIFTH AVE., NEW YORK 11, N. Y.

NAME

STREET

CITY STATE

How the Wu Family Told the Story of Jesus

By MABLE RUTH NOWLIN

During the months of January and February teachers of children, including secretaries of Children's Work, will be actively engaged in guiding Methodist boys and girls in the study of the current missionary units.

Leaders in additional sessions who are studying the emphasis, "Work and Worship Around the World," will be especially interested in the use of this story by Miss Mabel Ruth Nowlin, a missionary formerly at work in China, now in Singapore, Malaya. Children never tire of hearing stories such as this about the night Jesus was born.

THE Wu family was the only Christian family household in their village. On Sundays they walked two miles to attend church at the market town of Stone Bridge.

As Christmas time approached, the missionary at Stone Bridge proposed, "Let us use the Christmas decorations of our homes as a way of telling other people what the coming of Jesus means."

On the way home from church that day, the Wu family talked together about what the missionary suggested. There were no decorations one could buy. Anything they used would have to be made by hand.

"What can we make that would tell the story of Jesus' coming?" asked eight-year-old daughter, Precious Pearl.

"Mother, you cut such pretty paper designs to paste on our windows. Could you cut something that would tell the Christmas story?" inquired ten-year-old son, True Valor.

"I'm used to cutting flowers and birds and fish," said Mother Wu, "but those would not do to tell about Jesus' birthday."

"How about wise men on their camels, following a star?" proposed Father Wu.

"I'll see what we can do about it," agreed Mother Wu.

"Tomorrow when I go to market I'll buy the best red paper I can find," promised Father Wu.

"Get a piece of gold paper for the star of Bethlehem, too," added Mother.

The days that followed were exciting ones. Mother was skillful in using the very sharp little knife that cut designs to paste on the paper windows. The whole family planned how they should be arranged and pasted so they would be marching toward the bright star in the upper right-hand corner of the window.

Next day their neighbor, Mrs. Wang, came on an errand. "What is the design on your window?" she asked.

True Valor replied, "Those are the wise men who came to worship the Baby Jesus, whose birthday we celebrate December 25. Do you know the story?"

"No, I've never heard it," replied Mrs. Wang. "Tell me about it."

So True Valor told her the story. "We'd like you to come to our home on December 25. We're going to sing songs about it and Father will tell you more than I can."

A few days later Mr. Ching, the cloth merchant, came to see Mr. Wu. Precious Pearl opened the door for him and invited him in. While he waited for Mr. Wu, he asked her, "What is this design on your window?"

Precious Pearl answered, "That is a decoration for the birthday of the Baby Jesus. Shall I tell you the story?"

"Yes, I'd like to hear it," answered Mr. Ching.

After Precious Pearl told him the story, she invited him to come on December 25, when the family would sing carols about the Baby Jesus.

Every night the Wu family practiced carols in their hymnbooks, while Precious Pearl and True Valor worked hard to learn the ones taught in Sunday school. It seemed to Precious Pearl that December 25 would never come.

However, the great day finally arrived. In the afternoon came the friends they had invited. The family sang the carols and Father Wu read the story from the Bible and explained that the Baby Jesus came to bring joy to everybody in all the world. "We shall be glad to have you go to church at Stone Bridge with us next Sunday, where you can learn more about Him," said Mother Wu, cordially.

When they sang the closing carol, "Joy to the World! the Lord Is Come," the friends had many questions to ask about this Baby Jesus, about whom they had learned for the first time through the Christmas decorations of the Wu family.

Spiritual Life

CHRISTIAN STEWARDSHIP

By MRS. J. W. BUNCH, *Chairman, Standing Committee on Spiritual Life*

A STEWARD is a person entrusted with the management of an estate or affairs not his own, a keeper of his master's goods. A solemn trust is committed to him.

A *Christian* steward is one who recognizes and acknowledges that all of life—all talents, all time, all property, all he has—constitutes his Lord's estate. This estate is committed to the Christian's care and is to be used for his own highest good, the good of his fellow men, and for the advancement of the Kingdom of God.

God owns all and has entrusted to us that which we have, to be used not as we might wish but for the spreading of His kingdom on earth. Body, mind, money, and life itself constitute this sacred trust.

As members of the Woman's Society of Christian Service and Wesleyan Service Guild we are aware of this trust. When we become members we promise the gift of our service, our prayers, and our money. As we carry out this pledge, we find opportunity to develop our abilities and talents and prayer life, and to use our time and money as Christian stewards. God does not demand that His followers use talents and abilities which they do not possess. He *does* ask over and over again that we use and develop those gifts which He has entrusted to us. In First Timothy we read, "Do not neglect the gift you have." (RSV) It has been said that "What we are is God's gift to us. What we become is our gift to God."

During this year of 1954 we wish to place special emphasis on Christian Stewardship. The responsibility for this emphasis will be upon the secretary of Spiritual Life in each Woman's Society and Guild. Suggestions and helps will reach you during the year through this page and through the usual channels.

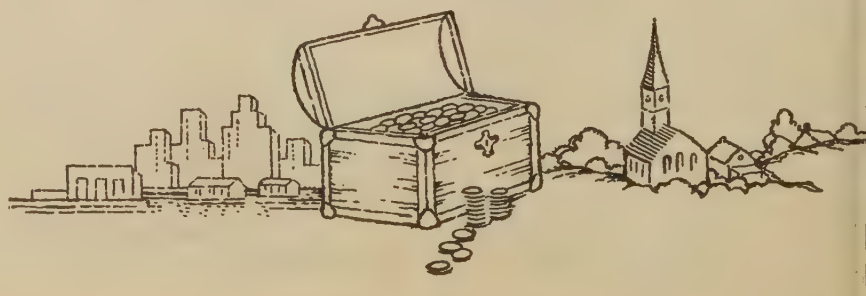
Following are some suggestions and materials that will help each secretary of Spiritual Life plan her program for cultivating Christian Stewardship throughout the year:

1. Cooperate with the pastor in any plans he has for a stewardship program for the entire church.
2. Encourage special reading on Christian Stewardship. Watch for the announcement of the new book on stewardship being written by Bishop Harrell.
   Suggested material:
   a) Pamphlets in the Spiritual Life packet.*
   b) "To Whom Much Is Given," by Thomas.[1]
   c) Pamphlets [2]
      1) "Conversation Groups," by Lawrence Nye—25 cents.
      2) "Christian Stewardship in the Local Church," by Geissinger—25 cents.
      3) "Christian Stewardship," by Morelock—10 cents.
      4) "Stewardship in the Giving of Self and Money," by Geissinger—1 cent.
      5) "The Minimum Standard of Giving," by Hawlett—5 cents.
3. Group Discussion
   Following the reading of these materials, discuss stewardship in small groups wherever possible. Present stewardship a
   a subject for Prayer Groups.
4. Program Book—*A Sower Wer Forth**
   Some of the regular program each year are built aroun stewardship of life and posses sions. One such is the Pledg Service. Be sure your Societ uses these programs.
5. Audio-Visual materials [1]
   Films:
   "All That I Have"—57 min utes, rental $17.50
   "In His Name"—40 minute rental $10.00
   "Second Chance"—70 min utes, rental $15.00
   "Rim of the Wheel"—2 minutes, rental $8.00
   "Hidden Heart"—30 min utes, no charge
   "Stewardship for Jeannie"— rental $2.50
   "Wonderful Life"—44 min utes, rental $10.00
   Filmstrip
   "Two Dollars"
6. Stress the use of the steward ship cards and opportunities i Woman's Society and local churc for personal and family commit ment. Use the Stewardship Cere monial found in the book, *Cere monials for Special Days.** Onl a few of these are available at Lit erature Headquarters but man Societies have it among their books
7. Helpful material for speech making:
   Any materials listed unde number 2.
   "An Adventure in Steward ship," [2] by Thomas.

* Available from Literature Headquarters, 78 Reading Road, Cincinnati 37, Ohio; or Distribut ing Offices.

[1] Available from The Methodist Publishin House serving your territory.

[2] Available from the Board of Lay Activitie 740 Rush St., Chicago 11, Ill.



LITERATURE AND PUBLICATIONS

MRS. C. C. LONG, *Circulation Manager and Secretary of Literature*
7820 Reading Road, Cincinnati 37, Ohio

***The Methodist Woman*, $1.00 per year. Combination with *World Outlook*, $2.30**

January Jottings

JANUARY, consisting of thirty-one days, the first month of the modern calendar, becomes or us a new year in which we re-olve to read more and constructive terature. It is named (Latin—*anuarius*) for the two-faced Ro-an god Janus, to whose care the nonth was dedicated as looking oth into the past and the future, ne deity who busied himself with ne beginnings of all enterprises. It tarts with New Year's Day horns nd resolutions.

"Avoid a nineteen-fifty snore—end more subscriptions in '54." Keep alive and awake to the op-ortunities for service and informa-on which present themselves in ne pages of THE METHODIST WOMAN and WORLD OUTLOOK, as ell as the splendid literature avail-ble at Literature Headquarters, 820 Reading Road, Cincinnati 37, hio. Have you studied the *Cata-ogue?* Also the back cover of THE METHODIST WOMAN? On the back over appear the latest publications, ot off the press when the *Catalogue* as last revised. There are many xcellent field leaflets describing ne various pieces of work, at home nd abroad, that together with THE METHODIST WOMAN and WORLD UTLOOK material furnish excellent rograms for circle use.

"Make a fresh start in '54 and ou will have more" concern for the rinted page.

Please, please, please allow at ast four weeks when ordering lit-rature. We receive three to four housand individual orders each ay; therefore, we cannot fill indi-dual last-minute orders and give tisfaction.

We feel very happy to quote ch letters as the following from Mrs. Russell H. Steininger, treasurer of Detroit Conference. "I should like to thank you for the material I received yesterday. Having you send it so promptly is another proof of a statement I have frequently made—namely, that I have always received prompt service on all my orders to Literature Headquarters."

Thank you, Mrs. Steininger. Many other such letters are a source of encouragement to our staff, who labor so conscientiously and well.

From Our Guilds

Beatrice Gervers, secretary of the Wesleyan Service Guild of North Texas Conference, writes of two Guilds with every member a subscriber. Her own of First Church, Paris, with twenty-six members and twenty-six subscriptions to both THE METHODIST WOMAN and WORLD OUTLOOK. Also another Guild in their conference with thirteen members and thirteen subscriptions to THE METHODIST WOMAN.

She writes further, "One of the Goals of our conference this year is 'Increase in THE METHODIST WOMAN and WORLD OUTLOOK subscriptions,' and I have tried to take advantage of every opportunity to stress it. Not only for reporting purposes, but I truly think every member of the Guild should take them. I could not get along without THE METHDIST WOMAN.

"When I visited a Guild about fifty miles from Paris the other evening, I was pleased to learn that they are playing 'Guild Gals,' and a part of the game is to send their 'Guild Gal' a subscription to THE METHODIST WOMAN."

How happy we are for these encouraging reports.

Mansfield District Guild of Ohio Conference chartered a bus and visited Literature Headquarters, Mothers' Memorial Center and Friendship Home. Twenty-seven were in the party. We hope they will continue to be informed boosters of our literature and publications.

Concerning Operation Combination "O"

No *report* received at Literature Headquarters of the number of new combination subscriptions received toward the award has been counted. As we clearly stated in the letter to local churches, subscriptions and remittance must be sent to THE METHODIST WOMAN, 7820 Reading Road, Cincinnati 37, Ohio, or WORLD OUTLOOK, 150 Fifth Avenue, New York 11, New York, but your report goes to your district secretary of Literature and Publications immediately following your Operation Combination "O" Day. It should have reached her by November 15 to count on the award.

Subscribe

From Mrs. J. H. Beadles, of Wellington, Kansas, comes the following contribution: (Tune: "Let Me Call You Sweetheart")

Won't you put your name down
A subscriber true?
Then we want your money,
Yes, indeed, we do.
Central Kansas Conference
Needs renewals and new;
Won't you put your name down?
We want all of you!

MOVED?

PLEASE TELL US

Notification of change of address should be sent promptly to Mrs. C. C. Long, Circulation Manager and Secretary of Literature, 7820 Reading Road, Cincinnati 37, Ohio.

Prelude to Action

By MRS. JAMES HALL

Scene: A September afternoon on the porch of the home of Nell West who sits frowning, a newspaper in her hand. She looks up as her friend and n ighbor, Ellen Kendall, with books under her arm, turns in at the front walk and comes up the steps.

ELLEN: Hello, Nell! Why the dark look on such a bright afternoon?

NELL: Sit down, Ellen; sit here beside me on the swing. I *am* glad to see you. It's the article in the paper that's disturbing me, this little column called "Men of Distinction." You know the one that pokes grim fun at the liquor ads.

ELLEN (*nodding*): I know the column.

NELL: Listen to this, "And yet another portrait which the distillers who put out the big four-color ads will hardly seek: The Air Force sergeant who, witnesses say, drove his car down a street of the nation's capital at 65 miles an hour and struck two little girls, throwing them over 200 feet and killing both. He was held for grand jury by a coroner's jury after it was testified that just before the accident he had been drinking beer, wine, and whiskey."

ELLEN (*shuddering*): How appalling! How tragic! Think what it would mean to us if it were my Beth and Nancy or your Bill and Jean. A few weeks ago that little column said, "Mothers, get your children off the streets; men of distinction are driving tonight."

NELL: What are we going to do, women like you and me for instance? How shall we go about fighting alcohol? The papers are full of stories of broken bodies, broken lives, broken homes, all because of liquor. Entirely aside from the fact that we personally are involved in this menace, it is our Christian duty to help others see how they are involved, too. Ellen, where do we begin?

ELLEN (*exclaiming*): It's a curious coincidence that your thoughts were running in this direction as I came along. Do you know where I've been? Down at our church at a meeting of the Committee on Program. See what we've been discussing? (*Holds up little green and black book.*) Our next study!

NELL (*reading aloud*): *Alcohol and Christian Responsibility,* by Clifford Earle. Well, for goodness sake, what was the committee doing with that?

ELLEN: We've been laying out our work for the next quarter. This is our next study, and we've planned the course for the four Mondays in March. You want to do something about alcohol, don't you? Join our class. Let's learn all about the problem before we go into action.

NELL: I'd like to do something, all right, but is this the way? I know how a class like that would be—we'd get lost in emotional by-paths and holier-than-thou attitudes and—oh, forgive me, Ellen, but it just won't work!

ELLEN: Yes, it will work, Nell, and we won't get snarled up with emotional issues either. (*Holds up book again.*) This is a reasoned presentation of facts. (*Puts down book and picks up notebook which she opens*). Let me read you what Mrs. Cherrington said. She's the one who taught the course on alcohol at our Rock River Conference School of Missions and Christian Service in June, and a wonderful job she did, too. She said, "There is no valid reason for opposing an objective presentation of facts and figures. Our course is that kind of study. To say that if one never takes the *first* drink, he will never take the *fatal* drink is not a statement that invites argument."

NELL (*interrupting*): That *is* good.

ELLEN: Yes, isn't it convincing? But let me finish: "To know tha there are 4,000,000 confessed alco holics in the United States, 750,00 of whom are women, makes us hid our faces in shame, but it also stim ulates Christians to want to d something about it."

NELL: The more we think abou it, the more clear our Christian re sponsibility becomes, doesn't it?

ELLEN: Of course, it does. D you know what this country pai last year in extra costs for police courts, jails, and hospitals becaus of alcoholism? A cool $10,000,000 000—*ten billion dollars.*

NELL: $10,000,000,000! Tha seems almost unbelievable.

ELLEN: And who pays that bill And who pays the many othe added millions lost each year? Th families of alcoholics, the victim of alcohol-caused accidents, th buyers of automobile insurance, th taxpayers—you and I—everybody Everybody pays.

NELL (*Picks up book and begin to leaf through it*): Ellen, hear thi —"From 62,000,000 to 67,000,00 people in this country use alcoholi beverages." (*Looks up, then back.* Why, that is about 60 per cent o those who are of drinking age (*Turns a few leaves.*) And listen to *this:* "57,000,000 man days o work are lost annually by alcohol ics." (*Returns to book.*) "In 2 out of 100 fatal accidents in 1951 a driver or pedestrian had been drinking."

ELLEN: Somewhere along in there Dr. Earle points out tha there is no doubt about drinking' being a decisive factor in sexua immorality. He says some defend the moderate use of alcohol by say ing it puts no ideas in the head tha are not already there. "Perhaps," he says, "but it *does* take off the brakes."

NELL: When I think of the deg radation of life, the destruction of personality—personality, Ellen that's what distinguishes us from animals! When I think of all this I *know* that if we are going to be practicing Christians and not just *preaching* Christians, we must ac

pt the challenge posed by the cohol problem. (*Jumps to her et.*) I certainly will take the urse, but must we wait until arch?

ELLEN (*smiling*): That really ll fit best into our plans, but that esn't mean we can't be reading d clipping newspaper and maga-ne articles and thinking up pub-ity—

NELL (*breaking in*): Of course t—And to begin thinking of novel eas for advertising the course on e church bulletin board—And, llen, can't we get a live-wire eaker for our Woman's Society to ark interest in the course, some-ne from Alcoholics Anonymous or e W.C.T.U.?

ELLEN: Indeed, yes, and we can t someone to tell about Allied outh. It's absolutely vital to lucate our young people about the adly danger of alcohol, and Allied outh does exactly that with the ung folk themselves in charge. hey have a new film, too, *Freedom r Youth,* that shows just what eir program is.

NELL: Speakers, films—we'll ve to start searching them out.

ELLEN: Our district secretary of hristian Social Relations can help there. She has lists of films and eakers, of skits, leaflets, and mphlets. She can—(*glances at r wrist watch.*) Good gracious, must run. John will be home in irty minutes, and he'll want din-r on time. Official board meeting night, you know. (*She gathers books and starts down the steps, lling out.*) Come over tomorrow orning when you get your house died; I have so much more to are with you. It's wonderful to ve your support.

NELL: I'll be over bright and rly; I'm fairly popping already ith a few ideas of my own.

ELLEN (*her voice floating back ross the lawn*):

The Methodist woman studies,
then acts,
Inspired by her faith and armed
with the facts!

Program Suggestions

By MRS. DAVID J. CATHCART

FEBRUARY: The Outreach of The Methodist Church Among Rural Negroes

The program for February might well be an integral part of the local church planning, as it considers Race Relations Sunday and Brotherhood Week. A special effort should be made to have the membership share in some specific action which will be determined by the needs of each local community. If the action suggested at the close of the material for Program A is not practicable for your situation, discover some that is, but *do* something. The program material deals with rural Negroes and the action suggested is concerned with those who live near or in rural areas. Could it be that those of us, who do not, are called upon to go forth as sowers and plant seeds of concern and understanding within our own communities?

ENRICHMENT

Any program on the rural Negro can be enriched by including some of the spirituals which were an outgrowth of the heartache and toil of their early experience. These beautiful songs are part of our rich heritage as American Christians. The group might wish to borrow the Methodist Youth Fellowship's songbooks, *Lift Every Voice,* and sing some of the spirituals included in it. In this book is found James Weldon Johnson's "Lift Every Voice and Sing," which is perhaps the greatest contemporary contribution to our hymnody by the Negro race. This song is a great favorite with youth groups. Its majesty and beauty would inspire any group.

One of Marion Anderson's recordings of sacred song might be used as the quiet music for the prelude or as a solo during the program.

Race Relations Sunday

Race Relations Sunday—February 14, 1954—is a special day because it gives Methodists an opportunity to demonstrate their belief that all men are brothers. It is a special day because it provides an opportunity for Methodists to contribute to the future of Christian education for Negro youth. In 1954 every Methodist may give to thirteen such schools associated with The Methodist Church through an offering on February 14, or through the official budget of the local church. Such gifts promote Christian education and provide the church with a trained professional and vocational leadership.

DATES TO REMEMBER

Race Relations Sunday, February 14

Convocation on Urban Life in America, Columbus, Ohio, February 24-26

Week of Dedication, February 28—March 7

The Woman's Division of Christian Service is one of the participating agencies in the Week of Dedication and as such receives a proportionate share of the funds. It is from this offering that the Crusade Scholarship program is supported. See articles in the February and March issues of THE METHODIST WOMAN. Every member of the Woman's Society is urged to become informed and to help promote the Week of Dedication.

World Day of Prayer, March 5

National Family Week, May 2-9

Assembly of the Woman's Society of Christian Service, Milwaukee, Wisconsin, May 25-28

Wesleyan Service Guild Weekend, Milwaukee Wisconsin, May 28-30

Dorcas Hall, *Executive Secretary*, Section of Education and Cultivation

Circles WORSHIP AND PROGRAM SUGGESTIONS

The Soil—Our Mission Fields

By MRS. THOMAS NICHOLSON

HYMN: "We Plow the Fields" (*The Methodist Hymnal*, No. 544)

SCRIPTURE: "Break up your fallow ground: for it is time to seek the Lord, till he come and rain righteousness."—Hosea 10:12.

MEDITATION: Man's existence on this planet is basically dependent on soil. So essential has he considered it that, from remote times to the present, he has fought for its possession. But in his ignorance or selfishness he has wasted it. Agronomists tell us that measures must be taken to increase its productivity if it is to meet the needs of an increasing world population. Its deficiencies must be supplied, its erosions corrected, its cultivation directed by intelligence. The same is true of spiritual "soil."

Governments and Christian agencies share this concern. Two billion human beings do not get food enough to insure health and economic productivity. In such soil pessimism, bitterness, and anarchy thrive, producing tensions that lead to war. Research and experimentation are advancing agriculture. Through our Point IV and United Nations agencies the technical knowledge thus acquired is shared with other countries.

Why, then, does our church send out a call for missionaries, trained as rural technicians?

Because the need is emergent, and because man does not live by bread alone. The Christian gospel has the dynamic power to meet human need and to change social and economic conditions. Its seeds must be sown in every land. Missionaries are needed to "break up" the spiritual soil, condition and cultivate it, so the seed may grow to abundant harvest. God rains righteousness on such labor.

Our Methodist women of thirty-four countries, united in the purpose "to know Christ and make Him known," are cultivating fields far and near. The Malayan unit of the World Federation of Methodist Women helps support a rural center in Borneo; the Philippines send a missionary to Okinawa; the South Americans to Indians; the Scandinavians and the United States to *many* lands. Great may the harvest be!

PRAYER.

PROGRAM SUGGESTIONS: Call attention to the fact that the Meditation was written by Mrs. Thomas Nicholson, Honorary President of the World Federation of Methodist Women. She is known and loved the world around.

I. Resolutions are the order of the day, so build a program on that idea. Ask each member to respond to roll call by stating whether or not she made a New Year's resolution. Mrs. Latecomer arrives just as the roll is completed, but she is very eager to announce that she made a resolution to become a better informed member of the circle and the Woman's Society.

She says, "I am full of questions today." The women assure her they will be glad to help her find the answers. Questions may vary according to time, interest, and knowledge of the group. The following are given as a springboard.

What is Cash for Supply Work? How is the money used? Answered spontaneously by one or two women giving excerpts from pages 9, 10.

Is the World Day of Prayer part of the Week of Prayer? This should be very carefully explained. The Week of Prayer is observed annually from October 25-31 by the Woman's Society of Christian Service of The Methodist Church. The offering is allocated to projects the Woman's Division at home a abroad. The World Day of Praye the first Friday in Lent, is an inte national, interdenominational o servance sponsored by the Depar ment of United Church Wome Part of the offering of the Wor Day of Prayer is for Migrant Wor Present phases of Migrant Wo from pages 4, 5.

Does the Woman's Society anything concerning the alcoh problem? Someone reports on t Planning Conference, pages 26, 2

The chairman hands copies THE METHODIST WOMAN a WORLD OUTLOOK to Mrs. Latecom and points out articles in eac Mrs. Latecomer says, "I'll subscri and I'll read, but I'll still ask que tions for I am going to keep m resolution to be informed."

II. **Happy New Year Qui** Again use a visual presentation suggested on page 33 of the D cember issue.

1. **H** ighlights of Wesley Commu nity House.
2. **A** llow at least four weeks. E plain.
3. **P** lans for church-wide study State responsibility and tex
4. **P** rayer for Peace. Introduc author.
5. **Y** oung people established nig schools. Where?
6. **N** ame some of the gifts secure through Cash for Suppl Work.
7. **E** specially equipped. What How? Why?
8. **W** eek of Prayer for 194 Name a Center built wit offering.
9. **Y** our place is where you are— Complete quotation.
10. **E** mphasis during this year 1954?
11. **A** ssistant treasurer. Who i she?
12. **R** ecommendations of the Plan ning Conference on the Alco hol Problem.

Close the meeting with the Medi tation on page 29, "Toward Th Kingdom's Goal."

Recipes

Brazil

BAKED RICE

For 5	For 50	Ingredients
1 cup	10 cups	rice
1	10	medium-sized onions
1 can (#2)	10 cans (#2)	tomatoes
½ cup	5 cups	chopped carrots
½ cup	5 cups	chopped celery
1 tablespoon	10 tablespoons	chopped parsley
1 teaspoon	10 teaspoons	salt
¾ pound	8 pounds	ground beef
1 cup	10 cups	canned peas, well drained
2	20	egg yolks
½ cup	5 cups	grated cheese

Fry onions in lard; then add rice and fry about 5 minutes, stirring well. Cover with boiling water, add salt, and let cook slowly without stirring. Add more hot water if necessary.

In another pan make a sauce of tomatoes, carrots, celery. Cook meat in the sauce. Let it cook down to "a good mixture."

In another pan put a little cooking oil. Cook peas with a little parsley and salt.

When everything is ready, put in casserole a layer of rice, layer of meat and sauce, layer of peas. Repeat until dish is full. Make thin covering of beaten egg yolks and grated cheese. 'Put in the oven to dry and it is ready."

(Fresh or canned shrimp may be substituted for the beef.)

Recipe sent to Mrs. Paul Deats, Jr., by Dina Rizzi, a Brazilian woman who has been with the Institute Metodista, São Paulo, Brazil, for twenty years.

Japan

CHAWANMUSHI

For 6	For 50	Ingredients
12	8 dozen	canned mushrooms, sliced
¾ cup	6 cups	boned chicken, cut into ¼"x¼"x1" pieces
3 tablespoons	1½ cups	soy sauce
6 tablespoons	3 cups	grated bonita or tuna fish, well drained
10	6 dozen	small pieces of fish cake (if not available, spam cut in 1"x1"x ¼" may be substituted)
12	8 dozen	large spinach leaves
3 cubes	24 cubes	chicken bouillon
3	2 dozen	eggs, well beaten
¾ teaspoon	2 tablespoons	salt
2¼ cups	12 cups	hot water

(Wilt spinach by dipping in and out of hot water and dry by pressing in hands to make a roll. Slice spinach roll into 1½ inch lengths.)

Oil individual casseroles. Arrange in bottom of each pieces of chicken dipped in and out of soy sauce; then mushrooms, fish cake or spam, and spinach.

Dissolve bouillon cubes in hot water, add soy sauce (left from dipping) and salt. Pour into the beaten eggs, beating constantly. Divide into casseroles.

Place casseroles in pan of hot water and steam like a custard in an oven at 325 degrees for 30 minutes.

(The Japanese would cook this in a steamer at the table. Fun to try with small groups).

Menu for Japanese family dinner

Broiled fish (Shi-yaki) with salt
Chawanmushi
Salad—sliced cucumbers in vinegar
Hot rice
Dessert—apple or orange or cookie
Hot unsweetened green tea

Recipe from Milly Chapman (a J-3) and Mrs. Evelyn Hamioka, the principal's wife, Heineji, Japan. Sent to Mrs. Paul Deats, Jr.

CHILE UNIT

World Federation of Methodist Women

The Unit in Chile is made up of sixty Societies, having about 1,300 members who meet weekly in the respective churches, usually on Monday afternoon. Each Society has five departments: Spiritual, Missionary, Social Work, Literature Culture, and Finance. The women are studying a book published by the Confederation of Methodist Women of Latin America, and also are reading a Spanish translation of Dr. Leslie C. Sayre's *Africans on Safari.*

This Unit, of which Señora Anita Z. de Araya is president, maintains a home for aged women, "Hogar de Ancianas." It is a new project and as there are only three women in the home at present, they are living in a rented house.

The Methodist women of Chile also aid the missionary project of the Confederation, the support of two missionaries—one in Bolivia, the other working in Chile among the Mapuche Indians. Also they send clothing and other articles to schools in Chile and to the clinic where a Mapuche nurse is working among her own people.

The beautiful meditation in the Worship Suggestions for Circles in the December issue was written by Señorita Lidia Vargas, a former president of the Chile Unit. She is a member of the Second Methodist Church in Santiago, and has worked for years in the Federation. She is manager of the evangelical book store, "El Sembrador" (The Sower), in the center of the city. The store is interdenominational, and in addition to religious books in Spanish carries books and magazines in English—also paintings of Chile's beautiful scenery. Señorita Vargas is treasurer of the Finance Committee of the Annual Conference.

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Bass, Mr. Willard	Oct.	12
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Blanchard, Mr. John	Oct.	12
Becker, Miss Gertrude	Sept.	15
Becker, Mrs. M. E.	Jan.	9
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Hunter, Miss Elizabeth J.	Feb.	
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Johnson, Miss Lillian A.	April	
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Kang, Miss You Du	Feb.	
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Kim, Miss Nancy	Nov.	
Kitajuna, Miss Tsuya	Oct.	
Koether, Miss Luella G.	May	
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Lefko, Mr. M. E.	Oct.	
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Luke, Dr. Jaya	July-Aug.	
Mackie, Mr. Robert	June	
Map of World	July-Aug.	
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Seibert, Miss Harriet	Dec.	16
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Smith, Rev. Herbert J.	Jan.	3
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Smithers, Mr. Elbert	Jan.	3
Sonna, Dr. Deena	Feb.	13
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Southeastern Jurisdiction Officers	May	28
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Study Books, 1953-54	June	22, 23
Surdam, Miss Janet	May	5
Susannah Wesley Home, Honolulu	Nov. 9; Dec.	10
Syracuse District women in pageant	June	31
Texas Conference School of Missions Tea	Jan.	27
Thomas, Mrs. Evelyn R.	Nov.	36
Titus, Miss Julia and Mrs. Nason Chieza	Nov.	10
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Watkins, Miss Ethel L.	June	19
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Wesley Community House, Louisville, Ky.	Sept. 7; Oct.	7
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World Friendship Bulletin	Mar. 29; June 3; Sept. 27; Dec.	21
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Wright, Miss Audrey	Jan.	29
Yee, Mrs. Skipper	Sept.	13
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Assistant Treasurer

We are happy to present Miss Marguerite Harris as Assistant Treasurer of the Woman's Division of Christian Service.

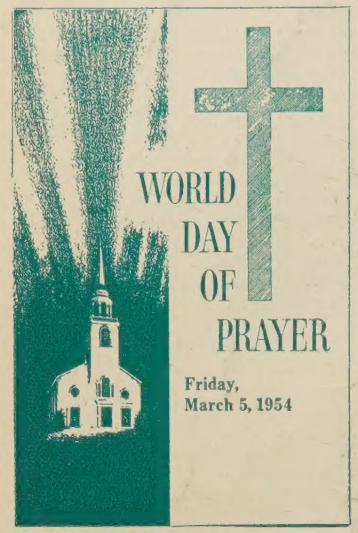
Miss Harris is well qualified both by background and training as well as knowledge of the work for the responsibilities of the office. She was born in Kentucky and reared in a Methodist parsonage, for her father was a minister in the Kentucky Conference.

Following college days, spent at Asbury College and the University of Kentucky, Miss Harris worked for several years in the Trust Department of the First National Bank and Trust Company in Lexington, Kentucky. She came to New York in September, 1946, to be an accountant in the office of the Treasurer of the Woman's Division. Seven years later, in September, 1953, Miss Harris was made Assistant Treasurer.

WORLD DAY OF PRAYER

Friday, March 5, 1954

Theme: "That They May Have Life." John 10:10



Worship Service. Written by Sarah Chakko with a theme geared to provide direction and opportunity to develop what is God-given. 5 cents.

Call to Prayer. "That They May Have Life" (sold only by the hundred). 30 cents per hundred.

Poster. 11 by 17 inches. 10 cents.

Children's Service. "Let All the Peoples Praise Thee." A service of song, litany, and story. 5 cents each, 100 for $4.00.

Guide for Leaders of World Day of Prayer. Plans for preparation and fulfillment of a successful day. 15 cents.

World Day of Prayer Emblem Seals. 2½ by 3½ inches. Dark blue. 50 for 25 cents.

Project Folder. One with each quantity order. Free.

Report Blank and Offering Envelope. One of each with each quantity order. Free.

Basic Packet, consisting of one of each of the above. 40 cents.

Clip Sheet for Speakers. Gives a bird's-eye view of the six special ministries to which the offering is applied as we work interdenominationally together. 10 cents.

World Day of Prayer Map. Numbers and names indicate the places where the World Day of Prayer is observed. 10 cents.

Orders must be in our office by February 19, 1954

NEW MATERIALS

Give Me Thy Heart. A consecration service in pageant form. May be used to supplement the study of "The Life and Task of the Church Around the World." 25 cents.

Spanish-Speaking Americans in the U. S. A., including Puerto Rico and the Virgin Islands. A pictorial booklet. 50 cents.

Una Guia. Spanish edition of *A Guide*. 25 cents.

On the Road to Mandalay—A Visit to Burma. To be used in connection with the January program on Southeast Asia; also splendid for use as a circle program, as it contains a worship service to go with the information in the pamphlet. 40 cents.

APPROVED STUDIES 1953-54

For Adults

Theme: The Life and Task of the Church Around the World

That the World May Know. By Charles Ranson. $1.25.

Where There Is Life. Edited by Leslie C. Sayre. $1.00.

Adult Guide on "The Life and Task of the Church Around the World." By Theodore Romig. 50 cents.

Theme: Spanish-Speaking Americans in the U. S. A.

Within These Borders. By John Scotford. $1.25.

Adult Guide on "Spanish-Speaking Americans in the U. S. A." By Edwin Tewksbury. 50 cents.

WHO? Spanish-Speaking Americans in the U. S. A. Edited by Mae Hurley Ashworth. 50 cents.

Theme: Jeremiah

The Prophet Jeremiah. By Harold Case. 75 cents.

Leader's Guide to "The Prophet Jeremiah." By Leily Bagley Rumble. 25 cents.

The Realist. By Charlie May Cunningham. A play for use with the study of Jeremiah. 15 cents, 2 for 25 cents.

Bible Puzzlemat. 3 cents, 25 for 50 cents, 50 for 75 cents.

Theme: Alcohol and Christian Responsibility

Alcohol and Christian Responsibility. By Clifford Earle. 65 cents.

A Guide to the Study of "Alcohol and Christian Responsibility." By Albion Roy King. 25 cents.

The Church-Wide Study

Heritage and Destiny. By Bishop Gerald H. Kennedy. 50 cents.

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